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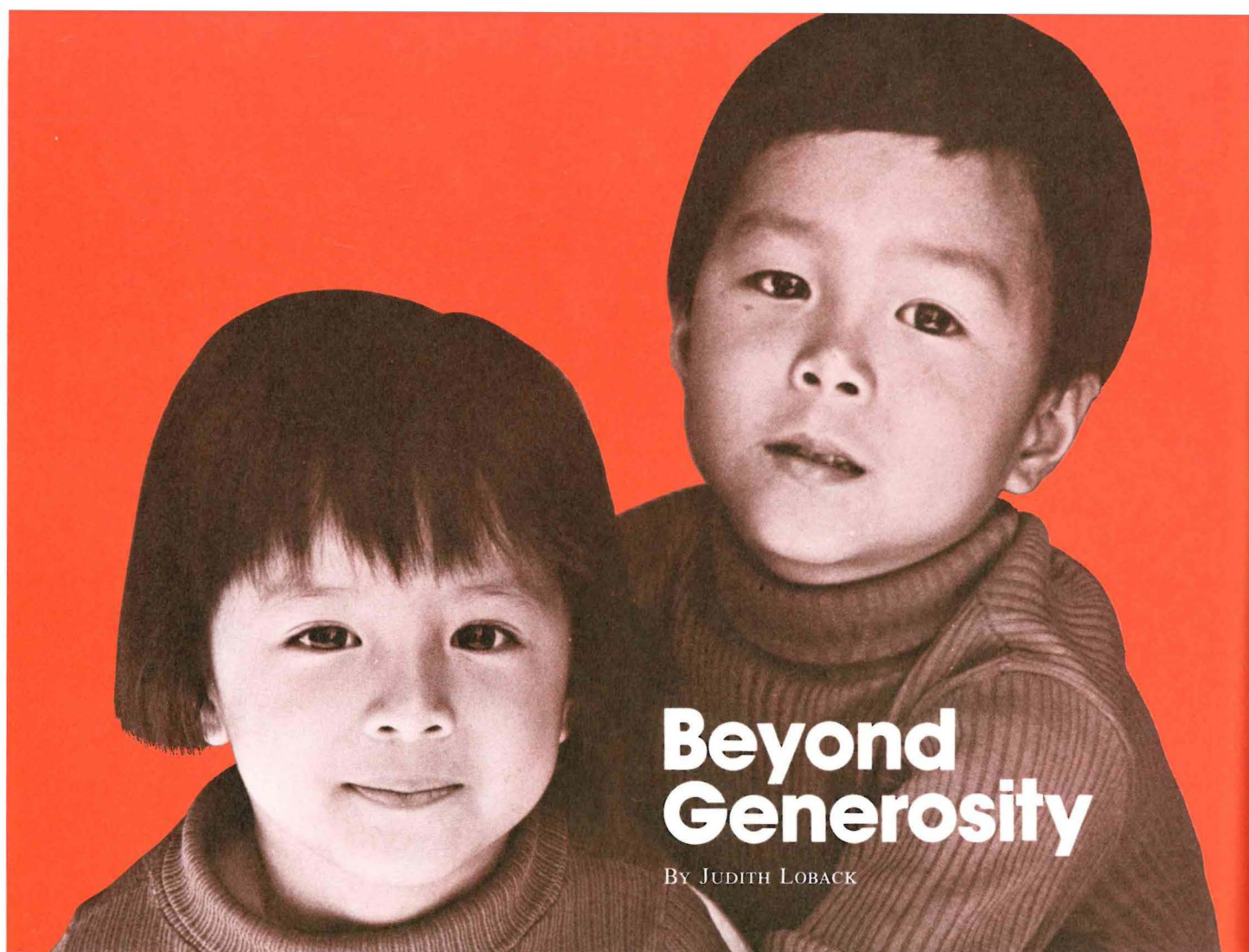
Evangelical Friend

May 1984

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*What if we saw everyone as
vulnerable and in need of care and kindness
as a tender young child?*



Beyond Generosity

BY JUDITH LOBACK

The Vietnamese refugee family arrived amid a flurry of goodwill and generosity. The church deluged them with food, outgrown clothing, and even furniture.

Three years passed. Gifts and attention dwindled after the first excitement, but someone occasionally checked to see how they were getting along. Although the mother came to church every Sunday, other family members did not often attend. They were anxiously friendly, but guarded.

Now the pastor wanted to know the reason why. One Sunday he called the mother on the telephone. "You don't seem at ease with us. How do you feel we served you?"

"Three women were kind," she said.

The pastor was astonished. "Only three? But many people helped. What about the others?"

There was a moment's silence. "The others . . . I don't know about those others. But the kind ones . . . I watched very closely. I think now I know what it is . . . the difference. They gave the love of Jesus."

Churches throughout the country reach out to feed and clothe the poor and powerless. Yet too often these efforts leave the recipients feeling cold and subtly alienated. Surely we intend to give the love of Jesus. How do we fail?

Judith Loback is a free-lance writer and an active member of the Friends Memorial Church, Seattle, Washington. Relatively new to Friends, she has become a "convinced Quaker." Her teenage son will be one of the young Friends joining a mission tour of Africa this summer.

In seeking an answer, I relived a cold Christmas 20 years ago in a small Idaho town. Christmas had always been a time of joy and plenty, but this year we were in a new place and down on our luck. The tiny tree's sparse branches sagged mournfully. It stood on a table as bare as our cupboards. Then, on Christmas eve, a woman from the community church came bearing bright gifts. A large cardboard box held food enough for many days. To be remembered with such generosity touched and warmed us. We were invited to that church, and we went.

They brought groceries once more that icy winter. But we were never invited to share a pot of spaghetti. Clothes were left on our doorstep, but no one came to play Scrabble. No one had an hour to sip a mug of tea in our kitchen. Then we understood . . . we were objects of charity. We were permitted only to take; that little church valued nothing that we could give. We could never be one of them.

They intended only to do us good. They brought packages, but they left us diminished and outcast. Their generosity sprang from human effort. Certainly they never heard divine whisperings of discernment. They read Jesus' commandment to feed the hungry, clothe the naked, care for the sick, and welcome strangers. Their duty lay clearly before them, and they were faithful to what they could understand. But did they pray for more understanding?

The church of Jesus Christ cannot afford this version of giving. We must care for physical needs, but hunger can ache deeper than the belly. Healthy bodies can be broken by soul sickness. Do we welcome strangers into our living

rooms, or do we only permit their faces pressed against our windows?

The Vietnamese woman watched closely and discerned truth: There is a difference between clumsy, cutting human offerings and the joyful outpouring of divine gifts. It is the love of Jesus.

Human generosity is prideful, ignorant, and temporary. But how do we offer gifts ablaze with divine love?

In order to give the love of Jesus, we must first get it. Free gift though it is, we can only get what we will take. We must bend on our knees offering ourselves completely, asking God to rend open our cramped hearts, knowing we ourselves are aglow with His love. And we must do it every day.

We must prayerfully consider Christ's example so that our ears may be sharpened to His voice within. How did Jesus give? The answer is obvious and overwhelming. He gave Himself—both in history and in an eternity—beyond our fathoming. He knows us, each of us by name, and values us enough to hold back nothing.

He expects us to love one another as He loves us. But we cannot *love* each other until we *know* each other.

Knowledge of other hearts requires great courage, because it means becoming vulnerable to rejection and suffering. It also requires humility. Know thyself, said Socrates, and self-absorption has been the fondest obsession of humankind ever since. We all naturally want to be number one.

But Jesus said, "Love your neighbor." The knowledge found in such love cuts like a lance. When I truly know my neighbor, I know myself in his eyes without the protective padding of self-delusion.

Now we see what is required. We stand willing to know and to love. But how do we do it? How do we gain response from others?

Jesus came to us. He gave us light and hope and salvation, and He did it by entering our world. "And it was necessary for Jesus to be made like us, his brothers." (Hebrews 2:17 LB)

Jesus ate with people, journeyed with them, and lived in an easy companionship with those He sought to save. He held us to be so precious that He took on our symbols, touched our fragile flesh, walked down our dusty roads.

Two Cambodian girls have come to our church. Huy is 12; Ping is 14. They radiate joy and curiosity, and they are enthusiastic in their affections.

One day they invited me to their home. "Will you come?" they pleaded. "We will teach you to speak Cambodian when you come."

My increasing apprehension amused even me. "I have a terrible memory," I said.

"That's okay. We will write it down." They were pleased to offer such an obvious solution. "Then when you learn Cambodian, we will teach you Chinese. When will you come?"

Apprehension mounted to panic. Yet I understood that the important thing was not that I must learn to speak fluent Cambodian or flawless Chinese. God fine tuned my ears until I heard the unspoken, the crucial: "How much do you value us? Will you come to us?"

When Jesus came to us, He accepted our gifts. As the Samaritan woman approached the well, He asked a kindness of her. Had He offered a gift, rejection would have been likely.

But with the tact inherent in love, He asked for a drink of water and trusted her to give it to Him.

Jesus healed Peter's mother-in-law, and ate the meal she served. He allowed Mary to bathe His feet with perfume. The unmistakable message: Christ values our gifts.

Jesus lived in community with those around Him. Among the most desperate needs today is a sense of community, and to attain it we must share. Sharing is receiving as well as giving.

Jesus knew us and loved us. He came to us and shared our lives. He called us friends.

Have you noticed how we choose those most like us to be our friends? People who are somehow different force us to listen more carefully, speak in other tongues, expand our vision. It is hard work, and it is death to our fondest illusions. But Jesus never gave to anyone He was not also willing to call a friend. The Gospels repeatedly record that Jesus felt compassion . . . when He healed, when He fed, when He regarded our ignorance. Indeed, it was compassion, not a sense of duty, that moved Him.

Sometimes we think: God values this person, so I must, also. There is a subtle implication of obedience despite personal hardship. There is also a sense of separation—God desires this, so I must set aside my own different desires and do His will. We could even become prideful over our unselfish generosity.

Paul said, "It is no longer I who live, but Christ lives in me." (Galatians 2:20) Our desires must be Christ's desires. There is only one way to do this: by giving all that we are to Jesus.

A young girl pleads, "Will you come? Please . . . when will you come?"

Jesus always answers, "Yes, child . . . I come." And this must be the Christian's constant prayer: "When I speak, let Jesus be spoken."

**Human generosity is prideful,
ignorant, and temporary.
But how do we offer gifts
ablaze with divine love?**



Sanctity of Life

BY RICK SAMS

Last week our 10-month-old son, Eric, took his first steps. What amazed us was how fast he's progressed since taking that difficult first step. It's like that in so many things. Events move so slowly in a fight until the first punch is thrown, in war until the first shot is fired, and then things move so fast.

It's like that in our moral decisions, too. So much energy and thought go into making the decision of right or wrong. But once it's made, we ascend or degenerate rapidly.

God gave His nation, Israel, some "life principles" or commands when they came out of Egypt. Among the greatest was "love people, use things." Don't ever get those reversed. But in the next 700 years they took that tragic first step and decided they loved things more than people.

They had been given a compassionate way to deal with the poor among them by buying them as slaves for six years only (Deuteronomy 15:12-15). They decided to keep them indefinitely because it was so convenient; they could have nicer things. They loved things more than people. They bought the worldly philosophy of pragmatism, "If it works, use it." We see how far things had degenerated in Jeremiah 34:8-17 and Isaiah 58:1-7. God promises punishment (Jeremiah 34:17).

Have we in America taken the first step to love things and use people? Abortion on demand has been with us now for 11 years. Abortions may be obtained for just about any reason during the entire nine months of pregnancy. Pro-abortion advocates no longer deny this is killing. They say, "It solves a problem." That is obscene, raw pragmatism at its worst. Supreme Court Justice (late) William O. Douglas said, "A woman should be permitted an abortion if the birth will alter her lifestyle."

1. Most facts came from Fr. John Powell's factual book *Abortion: The Silent Holocaust*.

*Rick Sams is pastor of Alliance First Friends Church in Ohio. Along with this article, he also shares a review of the book *Abortion: The Silent Holocaust* on page 19 of this issue.*

Human life has been sacrificed on the altar of convenience to the tune of 1.5 million babies per year in the U.S. alone. Ten times more persons have been killed by abortion in the U.S. than all people killed in all our country's wars. It has been statistically documented that a woman's womb is the most dangerous place to be.

And it is killing. The Senate held hearings in April 1981 on "When Life Begins" and called in international experts in medicine, biology, and genetics. Every one of them said life begins at conception (fertilization). The Bible tells us when life begins in Jeremiah 1:4-5; Psalm 139; Isaiah 43, 49:15, 16; Galatians 1:15, and Ephesians 1:4, 5. Even pro-abortion senators could not produce one contrary witness. But a baby has no rights until it is born because of the landmark Supreme Court decision on January 22, 1973.

Abortion on demand is the central social issue of our time because of the philosophy of pragmatism undergirding it and the chain reaction it sets off. "If they can kill babies because they would not live a meaningful life, they can and will kill you if those same people decide you cannot live a meaningful life," says renowned theologian Francis Schaeffer.

Historians have documented five trends in Germany prior to Hitler's takeover that sound so shockingly close to conditions in our country right now:

1. Economic crisis
2. Breakdown of the traditional family
3. Distrust of public officials
4. Erosion of traditional moral values
5. Devaluation of human life.

Will the church be silent and therefore be coconspirators in this crime? Or will we resist this evil? Here's what you can do:

1. Write letters to legislators. Don't think your letter won't count. Representative Ralph Regula (R-Ohio) says if he hears from just 3 percent of his constituents

on any issue he considers that an overwhelming mandate for action.

2. Join a pro-life group like National Right To Life.

3. Give money to a pro-life group.

4. Provide alternatives to abortion. Provide counseling to abortion-seeking mothers. Open your home to a woman needing support through her pregnancy.

5. Write letters to newspapers, magazines, and TV stations to inform the public of the atrocities and chain reaction that has begun.

6. Take part in pro-life marches, picket abortion clinics.

7. Get the message to the schools. We not only have the right, we have the moral responsibility to inform our youth.

8. Show special love and appreciation in concrete ways to the aged, infirm, and handicapped to show your support of the sanctity of all life.

9. Most important—pray! "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chronicles 7:14) Pray for our legislators, leaders, and judges. Pray for the women with unwanted pregnancies. Pray for our doctors who believe in sanctity of life to have wisdom, courage, and direction.

"Will future generations look back and remember that—even if the twentieth century *did* end with a great surge of inhumanity—at least there was one group who stood consistently, whatever the price, for the value of the individual, thus passing on some hope to future generations? Or are we Christians going to be merely swept along with the tide—our own moral values becoming increasingly befuddled, our own apathy reflecting the apathy of the world around us, our own inactivity sharing the inertia of the masses around us?" (*Whatever Happened to the Human Race?* Dr. Francis Schaeffer and Dr. C. Everett Koop, pp. 195-98)

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"Looks like the Pastor's inspiration has been slow in coming this week."

COVER

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matthew 18:3-4 (*Painting by Janelle W. Loewen*)

ANTECEDENTS

May's celebration of Mother's Day brings to mind the virtue of love. A mother's care of her child is a personification of Christ's compassion and our dependence.

Rick Sams reminds us in his article on the facing page to love people and use things rather than love things and use people. This love is the foundation of his concern for unborn life.

How do we show love to people with financial and social needs? Judith Loback points out in the lead article that the love of Jesus is the "difference between clumsy, cutting human offerings and the joyful outpouring of divine gifts."

Linda Andersen used love to meet the challenge of relating to a problem child on the school playground. "No Weapon but Love" appears on page 6.

Dean Freiday, as a young man returning from the Aleutians following World War II, was impressed with the ways Quakers were showing love to the Japanese-Americans in Seattle, Washington (see page 8). His love for Christ and for the Society of Friends stimulates a concern that all Friends recapture the focus on Christ that existed in early Quakerism.

Is it practical to love our enemies? On page 7, Richard Cleaver recognizes that pacifists are often accused of ignoring reality. He then looks at some Old Testament realities that have application for today.

It is really not too difficult to identify love as the correlation between articles in a Christian periodical. What we are and what we do is based on love. Yet, being subjects of the fall, we need to be reminded of what love can do and has done. We need to be shown, taught, encouraged. Love enhances the quality of life, and without it life itself—both temporal and eternal—is threatened.
—D.L.M.

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No Weapon but Love

BY LINDA ANDERSEN



"I CAN'T believe it!" "Tyrus came to Sunday school today." My husband winced as I squeezed his arm in excitement. Sure enough, there was 11-year-old Tyrus hiding behind those thick glasses and the black shocks of hair that covered his forehead. My thoughts shifted into reverse and halted at a point nine months earlier when I had my first encounter with Tyrus. Although unaware of it at the time, he was to become my own private "experiment in love."

It began on the first day of my new job as noon-hour supervisor at a small elementary school in Marne, Michigan. The noon bell clanged and kids of all shapes and sizes poured outside with squeals unequaled in any zoo. As the noon hour progressed, my pipe dreams about the angelic nature of these products of modern education were blasted to shreds.

Two fifth-grade boys rolled on the ground tearing at each other with fury as I pushed my way through the crowd of on-lookers to separate them. That done, my attention focused on a husky redhead trying out his boxing ability on a first-grade girl.

The protective mother element in me welled up and came out in an impatient volley of shouted words. "Leave her alone or I'll, I'll . . ." What will I do? The thought slashed my consciousness and was lost in the crescendo of childish voices encircling me.

Then there was Tyrus; short for tyrant I mused. Tyrus met my first day with a snarl. "Well, what are you doing here?" I was beginning to wonder. We took an instant dislike to each other from that moment, and ensuing days did not alter our mutual feeling. As a Christian, I *did* want these kids, and particularly Tyrus, to see Christ in my life. Yet I found it increasing-

ly difficult as knotty problems developed on the playground. Tyrus became a veritable "thorn in the flesh" with his open rebellion at every correction.

I brought the problem of playground discipline to the principal and was sent away with an unsatisfactory list of things I could *not* do in correcting children who attended a public school. "It's like going off to war without any weapons," I commented later to a friend.

I began praying before, during, and after playground duty for a spirit-controlled temperament. Then one day the words of a lovely Christian teacher came to me. "Take the meanest kid in class and love him to death." If this applied to the classroom, it could also apply to the playground.

My new strategy went into effect the next day. As Tyrus opened his mouth for the usual snarls of disapproval, I stopped him with a smiling, "Hello, Tyrus. How's my favorite boy?" His jaws snapped shut as he cocked his head in wonderment.

Similar scenes were reenacted in days and weeks following and I rejoiced at the almost imperceptible changes in Tyrus's attitude. Although sometimes straining inside, my answers to him continued in a mild vein and were accompanied with a smile no matter how rude he was.

God's Word came through loud and clear to me as I read Matthew 5:44, which says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

One momentous day, we bumped into each other in the hall alongside a glass display case full of art work. "One of these belong to you Tyrus?" I ventured. "Yeah, so what!" came the typical reply. "I'd like to see it," I wheedled. "Well . . . it's that one over there," he pointed. His mask of toughness dropped as he began to explain. "Mine isn't very good, but it sure took lots of work. Besides, Mom couldn't help me because she's been sick so much. Say, what do you care anyway?"

I found ways to care on future occasions also, and strangely enough, my manufactured caring was turning into a real emotion. I was really liking Tyrus more and more. He was becoming a real little boy to me instead of just another nuisance on the playground—a little boy with his own special needs and problems. What a thrill it was to find by experience that love begets love! His response to my kindness was better behavior. My response to his better behavior was more kindness.

"Hey, Tyrus," I called one day. "How about giving me your address so I can visit your parents and see if they will let you come to Sunday school with me?" "I'll think about it," came the reply. He thought about it for a few weeks, and surprised me one day by coming up and saying quite confidentially, "Okay, I'll go . . . but it better be good!"

MY HEART sang as I drove in the driveway the following Saturday. There was Ty in the front yard tossing the football around with a brother, and several pairs of eyes appeared at the kitchen window as I walked up to knock. The burly father welcomed me in. "Pour the lady a cup of coffee, Amy," he directed as he cut off a slice of homemade bread and motioned for me to be seated. Three other brothers and sisters gathered around the table listening with interest as I invited not only Tyrus, but all of the children to Sunday school.

"My wife just had a baby," he began, and went on to describe their rather desperate situation. There were nine children and their mother was still hospitalized with birth complications. The home was humble, but the reception so warm that it wasn't at all hard to smile as I was sent on my way some 30 minutes later with a warm loaf of bread, a friendly handshake, and a promise that we would see his children in Sunday school the next morning.

With joy unbounded I watched Tyrus and his brothers and sisters walk into Sunday school the next day and stay for the church service as well. They came the next week, and the next, and the next. Tyrus's whole outlook improved and his actions changed toward me. My actions changed toward him.

God wrought a miracle of love within both of our hearts. At first my kindness was strained, even artificial, but now I can say with all sincerity "Thank You, Lord. I love that little boy!"

I had no weapon but love.

Linda Andersen is a widely published free-lance writer from Hudsonville, Michigan. She is author of Love Adds the Chocolate (Baker Book House) and is the mother of three children.

Pacifism in the Real World

BY RICHARD CLEAVER

We pacifists are often accused of ignoring the sinfulness of human nature. Well-meaning folks (many of them Christians) are constantly reminding me that if everyone were perfect, then pacifism would work, but in the *real* world . . . and then the speaker trails off, implying that the pacifist is too pure and naive to know about such things.

I confess that I have never understood this argument. If everyone were perfect, then pacifism (and for that matter the Good News itself, from which come the commands to love the enemy and turn the other cheek) would be unnecessary. Pacifism is precisely a way to live in the sinful world, while bearing witness to a deeper truth that can lead us out of darkness into the Light and Love of God.

The Sermon on the Mount, with its prohibition of violence, is not a pretty set of words that bears no relation to the "real world." It is a piece of practical advice on how to bring the world in line with an even *more real* world, the world envisioned by God in the act of creation.

In the light of the Sermon on the Mount, possession of and increase in nuclear weaponry, like all preparation for war, is a violation of God's plan. The response to that statement goes something like this: Well, even if what you say is true, we have to protect our system that allows you to believe in such a Gospel; after all, the Russians won't even let you distribute the Bible.

My most immediate reaction is to suggest that perhaps the Russians take the Bible more seriously than we do; they know it's a powerful and dangerous document, whereas in the United States we are so used to it that we no longer are challenged by it. At a deeper level, there is the question of whether the Church is best served by being safe, comfortable, and powerful, or whether the

Good News is really directed to the persecuted and outcast.

As with most things, the best way to deal with the whole matter is to return to Scripture and see what guidance we get there. It has been said that while the idealism of the New Testament may not al-

low for war, the Old Testament "proves" that God is in favor of just wars. It may be worthwhile to look more closely at the question of national security in that context. After all, the New Testament is written from the point of view of people who had no political power, while the Old Testament writers have some experience with the dilemmas that come with the people of God being organized as a state.

This organization itself, of course, is not unchallenged. In 1 Samuel 8 we hear that God regards the demand that Samuel anoint a king as a rejection of God's own dominion over Israel. Still, the kingdom is



established and even blessed; but the blessing is not unconditional. It lasts only as long as the people are faithful to God's word. When they are not, disaster follows, leading at last to the end of both kingdoms.

Still, as long as the kingdoms lasted, there was plenty of warfare against neighboring powers. Rather than assuming that this fact justifies any military adventure the United States might choose to engage in, however, it is worth going deeper and looking at how these wars were conducted.

The classic example of God fighting for Israel is slightly earlier than the kingdom period. In the book of Judges, God comes to an unprepossessing sort of man by the name of Gideon and chooses him to defend the people against the army of Midian. When Gideon finally agrees to accept the commission, he calls up the Israelite tribal Levites, and is promptly told to send most

of them back home. When it comes time for battle, the fighters are equipped only with torches and trumpets. With these they create a panic and the Midianites turn on one another, resulting in their destruction at their own hands.

A very similar story is told in 2 Chronicles 20, with the substitution of King Jehoshaphat for Gideon and of singing for trumpets. Variations on the theme occur elsewhere in the Old Testament.

The core message, though, is that defense is our faithfulness to and trust in God, and not in our own might, or preparedness. The Lord tells us, in the words of a Levite to Jehoshaphat (2 Chronicles 20:15 RSV): "Fear not, and be not dismayed . . . for the battle is not yours but God's."

This message is found time and again in the warnings of the prophets to the powerful of Israel. Isaiah, for instance, cries (31:1 RSV), "Woe to them who go down to Egypt for help . . . who trust in chariots because they are many; and in horsemen because they are very strong; but they look not to the Holy One of Israel!" And the psalmist tells us (20:7), "Some boast of chariots, and some of horses, but we boast of the name of the Lord our God. They will collapse and fall, but we shall rise and stand upright." The possession of military might is no security when the Lord chooses not to fight for Israel. Both kingdoms come to an end when the principle of faithfulness is violated. And the lack of military might is no hindrance when there is a faithful people to be defended. As Paul said, much later (2 Corinthians 12:10), "For when I am weak, then I am strong."

Faithfulness to the Gospel, then, is the proper concern of Christians. Such faithfulness, expressed by concern for the poor and for the dignity of every person, is a defense policy more certain than any Pentagon budget. If we turn our energies not to preparation for war but to the sacrifice God desired of us through Micah (6:8), "To do justice, and to love kindness, and to walk humbly with your God," then we shall be secure.

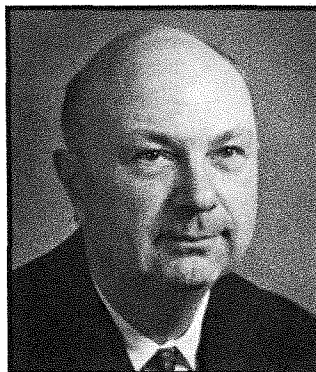
Those who do not have this faith may ridicule us as naive, but worrying about what the world thinks of us is not the Christian's task. It is rather to cultivate faithfulness and the work of justice so as to be strong in God's terms. In doing so we will gain the sense of security described in the sixth chapter of 2 Kings, and our eyes will be opened as Elisha's servant's were, and we shall know that "those who are with us are more than those who are with them."

Richard Cleaver shares his concern for a Scriptural basis for pacifism. He is Secretary for Peace Education at the Michigan Area Office of AFSC.

'Christ Is All'

—George Fox

An Interview with Dean Freiday



Although Dean Freiday has not been identified with evangelical tradition and language, he is a Quaker who believes, practices, and articulates the centrality of Christ in spiritual experience. He edited Barclay's Apology in modern English and his most recent work, Nothing Without Christ, was released in April. Dean Freiday was interviewed by Kelton Cobb, a graduate of George Fox College, Newberg, Oregon, and presently a student at Princeton Theological Seminary. Dean lives in Manasquan, New Jersey.

You had a moving encounter with Quakers in Seattle after the second World War. What happened there?

FREIDAY: I was still in the Navy and about to be discharged when I read in *Time* magazine about the return of the Japanese-Americans to the Seattle area. They ran into a lot of opposition and the reception was pretty rough at first. Some of them were even afraid to appear in their yards. The Quakers there set up several projects to help them. The first thing they did was let them know that somebody wanted them back. They did little neighborly acts like cutting their lawns. Some of the Quakers made cakes and pies for them, or called on them.

At the same time they were also setting up legal assistance for the Japanese-Americans because nearly all of their property had been taken over during the war. Other people had it and didn't want to let it go. Before the war the Japanese had all the floral business, all the vegetable business, all the berry business in that area, and none of it when they came back.

At the point where this was happening I was so mixed up that I didn't know where I was going. I had been in the Aleutians for almost four years. After I was discharged I settled in Seattle, where I had been before the war. I went to the University Friends Meeting once at the invitation of someone whose name I don't remember. This was just a discussion group, which I found interesting. It was evident that they were serious about what they were doing.

I did nothing more about Quakerism until we [Dean and his wife Sandy] came back east. I went to Shrewsbury (New Jersey) Meeting. They were having a summer series on peace. I went to a couple of the lectures. The group there was very

small, maybe five or six. I began attending. By that time I was very much interested in Quaker work.

What did you do after returning to New Jersey besides joining the Shrewsbury Meeting?

FREIDAY: For five years I did editing and became an associate editor for the journal of the American Society of Mechanical Engineers. Since then I have done practically nothing in official terms. After my dad died, what I inherited from him was enough for me to retire. I did so because I had gotten so involved in Quaker work. While I was settling the estate, I was working on *Barclay's Apology* in modern English. What I had to do as executor took only a couple of hours in the morning. This was in New York, and Trinity Parish Library was just two blocks away and they had a good enough collection that I could do most of my basic research there.

Theology has become your vocation. Before it was an avocation. Your library shows that you've read an awful lot . . . as much as any Ph.D.

FREIDAY: I would guess so.

Why did you get so interested in theology?

FREIDAY: I got started when Shrewsbury first put me to work doing publicity for the meeting. Space for meeting publicity was generous enough in several papers, most of them weekly, that you could write nearly anything you wanted. They didn't mind if you developed some of the aspects of your own faith in it. So I started on those. They

liked what I wrote there, and when I went to Yearly Meeting they put me on the epistle committee. There I really had to start digging in, because you can't write an epistle worth a hoot unless you've got some kind of basis. I was soon chairman of that.

In 1963 Friends General Conference was in desperate straits. The Fourth World Conference on Faith and Order was coming up, but they were unable to find a professional theologian interested in going. By that time I had shown some interest in theology because I had worked on *Barclay's Apology*. I had really developed a taste for it.

I said, "Well, if you want to take a chance on me, you know my background; I don't have formal theological training. But if you can find out what section I would be assigned to at least six months in advance, I promise to do extensive study to prepare myself so I'll at least know what they're talking about."

So, I was assigned to the section on the church. Believe me, I did homework. While I don't think I radically altered the course of the conference, I was equipped almost as well as anybody there in that particular area.

Why did you think there needed to be a modern version of Barclay's Apology?

FREIDAY: Out of the difficulty I had in finding out what actually we did believe. You couldn't find it anywhere. And the old Barclay . . . by the time you read a paragraph and got to the verb, you weren't sure what the first paragraph was about. There was almost a Germanic word order. Yet everyone said that was the one basic thing in systematics that we had.

Quakers have been accused of elevating the Inward Light at the expense of the Bible. In your estimation, what is finally authoritative in Quakerism?

FREIDAY: Christ. You start with Fox's statement, "I brought them to Christ and left them there." That doesn't mean that he just abandoned them. It means that once he'd gotten them to Christ's feet and they were attentive to Christ and willing to respond to Christ's call and the mission that was assigned to them, that was it.

Out of your own experience of Christ, and your experience of putting into practice your Christian principles, comes your understanding of Scripture. This priority doesn't leave out Scripture. But it doesn't give Scripture autonomy. The early Friends said that the Scriptures reveal Christ, and they called the Puritans "bibli-

olators" because they put the book in the place of Christ Himself.

Why did you write Nothing Without Christ?

FREIDAY: *Barclay's Apology* didn't give some of the answers that were needed. It needed to be dug into, and so did Fox, to find some of the things that were not in the explicit statements.

There is a Christology in Barclay, but it's not as clear, it's not as extensive, it's not as well developed as it is in Fox. In Fox there are at least a hundred biblical images for Christ. He didn't miss one. Barclay relies only on half a dozen or so. Nonetheless, Barclay was Christian, thoroughly Christian, and deeply devoted. That needed to

be brought out. The other thing was the differences between Barclay and Fox.

Most people need a starting point that is a little clearer and more modern than *Barclay's Apology*. Even in the modern English version there are dated aspects of it. We need something with a little more grip to it, something that hits a little harder, like "the Bottom-line Christianity" chapter in *Nothing Without Christ*.

Would you identify any trends or generalized ways in which Friends are moving currently?

FREIDAY: I'm afraid we're scattering. During the 10 years when the Faith and Life panel was in existence, there seemed to be a centripetal instead of a centrifugal move-

ment. But now some Friends seem to be losing the focus on Christ again. This group will probably move toward the Unitarians and humanists again; while the evangelicals may tend to overemphasize their Protestant connection. Things are going back to each one doing his own thing in his own way in his own corner.

When I get discouraged I stop and think, *At least the evangelical Friends are Christian*. At least where they are, concerned efforts to discover and promote what is validly Christian Quakerism aren't wasted. I feel enough of a debt to what Christian Quakerism has done for me that I want that enunciated and brought up to date as best I can. [ep]

Let's Be Friends

BY HOWARD MACY



Elders as Movers and Shakers

To think of elders as movers and shakers throws the mind off balance for just a moment. After all, aren't elders the rock-solid guardians of the status quo (or, more pleasingly put, "Tradition")? Sometimes. Most elders, however, can discern between growing while nurtured by the roots of tradition and keeping a root cellar. Even with that insight to their credit, elders are often thought to be backing slowly into the future (a position, by the way, guaranteed to cause a fall).

Suppose elders were pioneers. Suppose they were the cutting edge of a Friends meeting. If the elders are truly the leaders in Friends meetings, they should not be the dams that block the flow of new life. Instead, they should be the channels through which new life can surge. The best elders, in a sense, leave the fortress and scout the frontier. What would this be like?

Suppose, for example, that the elders were the first to carefully analyze the needs

of the community their meeting serves. And what if they were the ones actively proposing and supporting innovative ministries to meet those needs—whether through day care, peace education, Meals-on-Wheels, children's club programs, wholistic health care centers, or many other avenues?

Suppose the elders would take an active concern for the life of worship. They could assess together (continually, not annually) what actions or changes would enhance the openness, the depth, and the sustaining power of the meeting for worship. They could in many circumstances take a more active role in the life of worship. Whatever the pattern of worship, the elders' regular reflection on the life of worship would surely strengthen it immensely.

In a similar vein, suppose the elders were actively calling forth gifts of ministry, in young persons certainly, but also in all who show giftedness. What if the elders were to encourage each gift, to provide opportuni-

ties for service, and to guide gifted persons in the effective development and use of their gifts?

Suppose the elders really released Friends for ministry wherever that might take them. In too many situations "public Friends" have become so burdened by pastoral care and administration that effective gifts in preaching and teaching languish. Far too often "released Friends" have become captive Friends bound to the service of those who theoretically are releasing them.

Some Friends meetings, on the other hand, have actively encouraged their pastors to take time to write for the larger public or to travel in the ministry as they have opportunity (and have lightened their load accordingly). This has benefited us all. What if the elders would work to find a creative new balance in these matters? What if the elders were in fact to release pastors to spend a significant amount of time ministering to needs outside of the immediate circle of the Friends meeting, and were to take greater responsibility for the internal care of the meeting?

Suppose the elders were more active in "watching over one another for good." Where they have been doing this through counseling, assisting families in crisis, visiting the sick and needy, and much more, new life has emerged.

Suppose we don't have to suppose. The best of our tradition, both historic and contemporary, shows that the elders are often the movers and shakers. Or is that Quakers? Indeed it is! Let's help them.

Let's be Friends. [ep]



A Call to Prayer

BY RETA STUART

As reported in "The Face of the World" in April, page 22, Reta Stuart represented Evangelical Friends Mission at a Consultation on Concerts of Prayer held February 3 in Washington, D.C. In the accompanying article she tells more about the consultation and concerts of prayer, urging Friends to join other groups in this rapidly growing prayer movement. When such united prayer "in concert" with others is not feasible locally, Reta suggests that we respond at least on personal and local meeting levels to the currently clear and compelling call to specific prayer for church renewal and world evangelization.

Roots

My introduction to concerts of prayer was in March 1982 when I heard David Bryant, Inter-Varsity missions specialist, speak at the annual meeting of Evangelical Foreign Missions Association in Chicago. He spoke powerfully, under the obvious anointing of the Holy Spirit, about a prayer movement spreading across the country (and even in other countries). It was prayer with a two-fold agenda: (1) revival in the Church



(fullness), and (2) the evangelization of the world (fulfillment). David shared how he himself participates in a local monthly prayer concert in Madison, Wisconsin, where he lives. As he concluded his message, the audience of mission representatives spontaneously began to pray together and the presence of God was very real.

Since then, through reports in various publications, I have followed this movement with keen excitement. When the invitation came to attend the Washington Consultation on Concerts of Prayer, I was happy for the opportunity to accept on behalf of Evangelical Friends Mission. This latest consultation was built on the consensus reached in a smaller meeting of evangelical prayer leaders held 12 months earlier in Chicago. Both meetings were convened by the National Prayer Committee (NPC), a 10-year-old interdenominational committee of 12 respected prayer leaders, including Norval Hadley, former Northwest Yearly Meeting superintendent, who now pastors in California Yearly Meeting and works with World Vision.

The term "concerts of prayer" is borrowed from a title used for similar prayer efforts associated with general spiritual awakenings of the past—as far back as Jonathan Edwards in the 1700s. Responding to a book written by a Scotsman about a prayer movement there, in 1745 Edwards

wrote an 80-page brief called "An Humble Attempt to Promote Explicit Agreement and Visible Union of All God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth." (While the book was brief, its title was not!) As Edwards's book circulated among the colonies, concerts of prayer resulted and the Great Awakening of the mid-1700s took place.

That same book was republished in the late 1700s, and God used it to mobilize a new concerted prayer effort in Great Britain that ultimately produced the modern missionary era. One of the five men responsible for reprinting the book was William Carey, the "father of modern missions."

In order to break out of the current paralysis of faith that deters the advancement of Christ's global cause, David Bryant and others agree that another "radical" movement of prayer is needed today. Both history and the Scriptures (as in Zechariah 8:20-23) support the conclusion that to penetrate barriers facing the Church and world missions there must be "explicit agreement and visible union," i.e., concerts of prayer. Only by united, specific prayer can we really go forward in God's fullness and in the fulfillment of His mission.

In Consultation

It was from such a background of deep conviction and concern that the Washington Consultation was convened and 131 delegates gathered from 20 denominational and 98 interdenominational groups representing four spheres: church, missions, students, and local prayer movements. The delegates represented a much larger constituency and diversity than the number (118) of groups might imply. For example, top representatives came from such organizations as Billy Graham Association, National Association of Evangelicals, Evangelicals for Social Action, Association of Church Missions Committees, Southern Baptists, and Salvation Army. Student-related groups included Inter-Varsity Christian Fellowship, Campus Crusade for Christ, Navigators, International Students Inc., Youth With A Mission, and Christian College Consortium. Mission delegates represented such organizations as Evangelical Foreign Missions Association, U.S. Center for World Mission, Wycliffe Bible Translators, Overseas Missionary Fellowship, and Christian and Missionary Alliance.

Simply stated, the question put before the assembled delegates was "Is this the

time, and is God preparing the way, for us as leaders to cooperate in mobilizing our praying people into united, sustained prayer for spiritual awakening and world evangelization?" Almost 100 of the delegates adopted written proposals and went on record as calling for and endorsing nationwide a movement of united prayer for spiritual awakening and world evangelization, or "concerts of prayer."

Implementation

As the next major step to follow up this significant mandate, the National Prayer Committee will help organizations network their praying constituents into four concert-of-prayer efforts in Portland, Los Angeles, New Orleans, and Cleveland. Beginning in Portland March 30-31, the NPC joined on location with prayer coordinators there to conduct concert-of-prayer training and a citywide united prayer meeting. The Portland event, sponsored by most local evangelical churches and ministries, attracted nearly 500 local prayer leaders and was a step forward in the concert of prayer movement already underway there.

Similar assistance will be given by the NPC to interface the organizations from the Consultation with the prayer movement in Los Angeles, in conjunction with prayer mobilization efforts surrounding the Olympic Outreach project this summer.

In early fall the NPC will travel to New Orleans to help network Consultation organizations into the New Orleans prayer movement, Shalom 84, involving 100,000 Christians locally in a year-long 24-hour prayer vigil for spiritual awakening and world evangelization. The World's Fair gives this united prayer movement an additional world dimension, similar to the Olympics in Los Angeles.

Cleveland is in the offing for early 1985, and other metropolitan prayer coordinators are interacting with the NPC on additional events for 1985.

Another activity of the NPC this spring will be to inform Consultation delegates of the key city coordinators in 200 cities nationwide for the National Day of Prayer on May 3. This way praying people from all four spheres—church, campus, missions, and local prayer movements—can be encouraged and assisted into united prayer on that day, to pray specifically for revival in the Church, repentance in our nation, and world evangelization.

Training and Resources

As already implied by mention of concert of prayer training, special preparation is

recommended for effective concerts of prayer. The NPC will offer such training in key cities across the nation. (On March 10 in Pasadena 900 people attended an all-day School of Prayer training session.)

Training materials are available, as one primary tool developed by the National Prayer Committee called the *Concerts of Prayer Training Packet*. It has 10 helpful lessons that can be taught by a teacher's guide and/or cassette tapes, with student guides. In addition there is a resource booklet listing many other excellent resources on revival prayer. The EFM office has this training tool, which may be borrowed by interested individuals or groups. Or order it for \$30, plus \$3 for handling, from National Prayer Committee, P.O. Box 6826, San Bernardino, California 92412.

Another tool, a 6-hour prayer training videotape, is available from Change the World Ministries, P.O. Box 5838, Mission Hills, California 91345. The background handbook by David Bryant, *A Call for Concerts of Prayer*, may be ordered for \$2.50 from the NPC address above. It contains guidelines for concerts of prayer, a suggested format for a concert, and a model concert covenant, as well as stimulating background of the movement.

The above resources can help one get started praying for *fullness* (revival) in the Church, but in order to pray intelligently for *fulfillment* of the Church's world mission, other resources are needed. Obviously you cannot pray for the world without solid, up-to-date facts, so you need good information sources. Some such sources are the daily news, key news magazines, letters from missionaries, reports from returned travelers, Christian international students, maps, reports from national and nonwestern mission societies, books such as *Operation World: A Handbook for World Intercession* (from Send the Light, Inc., P.O. Box 148, Midland Park, New Jersey 07432), world-awareness magazines such as *World Christian* (P.O. Box 40010, Pasadena, California 91104), and prayer guides as *Global Prayer Digest* (1605 E. Elizabeth St., Pasadena, California 91104).


Worldwide Prayer Event

In connection with concerts of prayer, it is significant to note the upcoming Day of Prayer for World Evangelization on Pentecost Sunday, June 10. This year the event will be highlighted by the International Prayer Assembly in Seoul, Korea, June

5-11. Oscar and Ruth Brown of Northwest Yearly Meeting, who will be representing Evangelical Friends Mission there, expect to join thousands of other praying Christians at the assembly. We urge Friends to cooperate with others in their local communities on this special day of prayer, or, at least to observe it by specific prayer in their own services that day in some meaningful way.

Join the Symphony!

As far as possible, we trust that Friends will unite with others in concerts of prayer in their local areas—either in concerts already in motion or in helping to initiate them. The very nature and definition of "concerts" of prayer means that, ideally, they will involve cooperation across denominational and organizational lines.

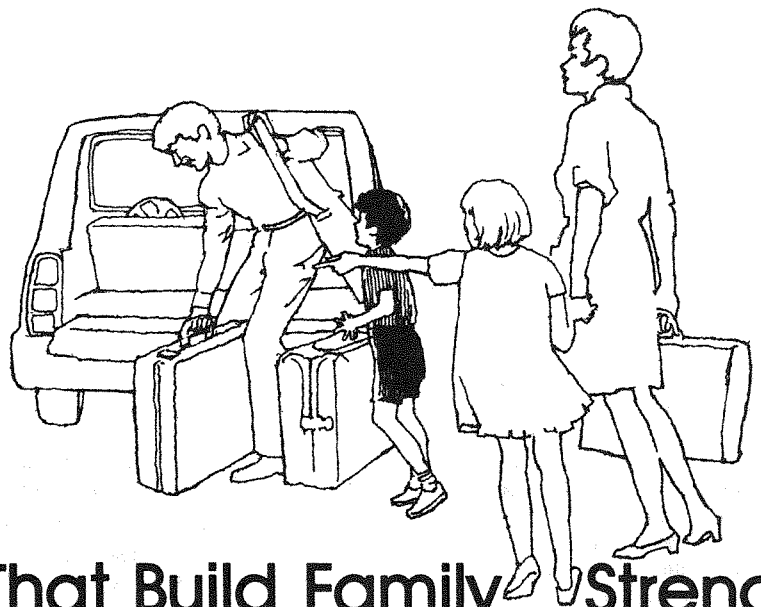
May many of us be deeply challenged and motivated to adopt the concerts of prayer double agenda, earnestly interceding for revival and world evangelization. Whether in private devotions, ladies missionary meetings, youth gatherings, prayer breakfasts, regular church services, or special prayer concerts, let us be a part of the increasing body of God's people who are praying regularly for His fullness in the Church and for the fulfillment of Christ's mission in the world. Surely this would be a veritable symphony in His ears! 

Day of Prayer for World Evangelization

PENTECOST SUNDAY
10th June, 1984



Theme:
Hear the Voice of the Lord



Family Vacations That Build Family Strength

BY DAVID KINGREY

Our family moved to Wichita the summer of 1974. Being centrally located in the continental United States, we realized that we were in an ideal position to travel to all regions of our country. That realization soon led to our family's dreaming and planning. How wonderful it would be, we thought, if we could plan six vacations in which we would travel to the 48 contiguous states! We dreamed on. We decided to include Hawaii among our travels and a pilgrimage to Northwest England, the birthplace of Quakerism, and Palestine, the birthplace of Christianity. But, because of financial limits, we asked ourselves, "How can we ever achieve this?" Our old car already had been driven 118,000 miles, and we knew that a new car would cost several thousand dollars. Moreover, the trips themselves would be expensive.

The discouragement from lack of finances, however, was not great enough to drown our dream. (The power of a family's dreaming and planning together cannot be overestimated!) We began saving a portion of our income each month for our vacations. If small gifts of money came to us, we put them also in our Family Fund. We decided to overhaul the engine of our car, rather than buy a new one. The next summer we were off. For six consecutive summers we enjoyed our beautiful land as we traveled from the Pacific to the Atlantic and from Canada to Mexico. And, yes, we were able to fly to Hawaii. We discovered that if we flew from the coast of California, while we were already there, the cost to Honolulu was quite reasonable.

Would we be able to complete our goal with the major trip to England and Israel? we wondered. Again we saved our pennies and dollars, and our family was on the way to the hills of Quaker country and the shores of Galilee. The four of us will never forget our walk along the "Way of the Cross" in Jerusalem, our meditation in the Garden of Gethsemane, and Scott's fall on a slippery rock in the Jordan River.

The effects of our vacations on building our family strengths are not yet fully realized. Yet we can identify a few of them.

(1) Clearly we received an education far greater than we could have imagined and much more expanded than Dave and Scott could have gained in the classroom.

(2) We increased significantly our communications with one another in the family. We tried to use the hours in the car productively, sometimes sharing our interests and our personal goals and sometimes discussing our gifts and callings from God. Other times we played games and sang songs.

(3) These vacations provided opportunity for us to feel united with the greater Society of Friends. For example, we visited all the Friends colleges in America and most of the yearly meeting offices. We worshiped with Quakers in Ramallah, London, and Honolulu. We shared in worship and fellowship with Friends General Conference Quakers in New England, Florida, New York, and New Orleans; Conservative Friends at Virginia Beach and Barnesville; Evangelical Friends in the Northwest, Midwest, and Ohio; and Friends United Meeting Quakers

in Indiana, Iowa, Nebraska, North Carolina, and California.

(4) The strength that seems to be most enduring came in the form of family spiritual enrichment. We found ourselves overwhelmed by the power of God our Creator as we experienced the majestic Colorado Rocky Mountains, the awesome Grand Canyon, the gigantic redwood trees of Sequoia National Park, the glorious stalactites and stalagmites of Carlsbad Caverns, the fantastic red spires of Bryce National Park, and the magnificent beauty of the Grand Tetons. Each day on our trips we read passages of Scripture, sang hymns, and gave prayers of thanksgiving that were related to the experience we had that day.

Our climb up Pendle Hill not only helped us understand why George Fox wrote in his journal it was "very steep," but also enabled us to realize the need for "a great people to be gathered" for the work of God's Kingdom today.

The power of Christ's love, expressed supremely in the cross and resurrection, became real to us in personal ways as we meditated in silence by the restored area known as the Garden Tomb outside the old Jerusalem walls.

We were deeply distressed when we witnessed the extreme poverty in remote sections of Palestine, the Bowery of New York, and Watts of Los Angeles. We were equally disturbed, and in fact terrified, by the violence we saw in Israel during the Israel/Lebanon War. But we have used these experiences to motivate us to help find ways of bringing peace and justice in a love-starved world.

Indeed, we have tried to make our vacations times for family spiritual enrichment. Throughout our many hours together on trips, we have attempted to remain open to the Spirit's leading and calling in our lives.

(5) Another wonderful result of our trips is our huge collection of pictures, which are great for reviewing family memories.

I must close by telling you that our trusty Ford now has been driven 201,894 miles. And we have plans for next summer!

David Kingrey is pastor at University Meeting, Wichita, Kansas. David and Carol are pictured with their sons Dave and Scott at the Sea of Galilee.





By JACK L. WILL CUTS

Mother's Day And Divine Healing

"If you have the right kind and right amount of faith, you can get whatever you want from God. Make out your order—money, health, success—some heavenly 'UPS' will deliver." We all know it isn't that way, of course. But I have been remembering when I first learned that.

May, the month of Mother's Day, brings it to mind.

With no intent to dwell on emotions or seek sympathy, but rather to match a realistic faith with a dangerous imaginary one, it is useful to me to remember that I never knew my mother when she was really well. She died when I was in high school. Before that she was bedfast for several years, suffering acute pain. And she was a devout Christian Quaker, an elder, a respected and loving person.

But she suffered a lot, and as a small boy that troubled and confused me. It became obvious that being a Christian didn't do much for one's well-being; even the very best Christians hurt. Even as a grade schooler, when some people came on a Sunday afternoon to pray for her healing and everybody wept and some said she would "be getting better now," I inwardly knew she wouldn't and she didn't. But I also began to understand that her cheerful, patient, persistent faith and consistent Christian attitude were also the work of God in her life and in our home. I learned that things don't have to be dramatic or prayers answered instantly to prove that God still loves and cares for us. She and the older members of the family talked about that quite a lot, and I listened in. Some might say it was a way to prevent being hurt by God's ways of not doing something sensational; others may say (and have done so) that we, or she, simply did not "exercise faith."

Through all those painful years it was demonstrated to her family, church, and friends that faith, to be real is lived out in character, attitudes, consistent Christian behavior, and a tender spirit. God, to be trusted and obeyed, does not have to respond to our demands for freedom from suffering. He gives grace to bear it, even when there are tears, crying out in the night with stabbing, unrelenting hurts, aches, and torment. It isn't our fault and it isn't God's fault. It is part of living in terribly imperfect bodies, and a world in which God gives hourly help to sustain us and strength to hope for tomorrow. That is faith, too, as impressive ultimately as the quick religious fix that makes all the sad situations and sicknesses go away as soon as we pray.

That there are many cases of divine healing is also true. I have known of them, and have prayed with others for them. But to pin one's willingness to have faith in God on that kind of response, especially just because the one in need is a very dear loved one, is a cruel theology. It is a shallow, dangerous distortion of truth squeezing God down to our size as a kind of holy healing aide.

Coupled with Mother's Day memories of a boy learning to massage her arms, back, and shoulders, lifting her into a chair three times a day for meals, then carrying her back to her bed again, with every move an agonizing moment—linked with this was the simultaneous experiences involved with a mortgage foreclosure on our farm, our father searching for work, using everything earned for medical bills. These were facts of life in a Christian home when there was little laughter, yet genuine happiness, carrying a message different from the insistence on heavenly guarantees of health and wealth.

This is why a perceived sensational healing for others is sometimes hard to handle. Does God have favorites? If faith is a human achievement, then only those so gifted or determined can expect to avoid pain.

Mother's Day still remains a beautiful memory for me because the tenderness, the consistent caring and acceptance of life as it comes made me to know early that God is real, able, and near. Love is lived out clearly in the lives of those who suffer without bitterness. One must give God the glory.

Oh, she was healed. Not partially or temporarily, but totally, instantly. Our whole family saw it happen. She went to that "place prepared" (John 14:2) for all who trust in Jesus, to be with Him. She has been rid of that unhealthy body for many years now. Hope, healing, and heaven are real for those who walk with the Lord. ☐

On Staying in the World

One of Jesus' hard sayings was expressed in His prayer that His followers not be taken out of the world, but kept from the evil one in it (John 17:15). Actually, we too easily take ourselves "out of the world," and in doing so give the evil one some great advantages.

A college professor friend challenges his colleagues to "move authentically into the world, and to be heard there. This will be a great adjustment," he says, "because we evangelicals love the comforts of inside fellowship in the body of believers. We love the familiar vocabulary of the Spirit, the code words and symbols that are all but meaningless to outsiders. We know we shouldn't act holier than they, but we choose our friends as we choose seating sections in a restaurant, to avoid contact with the sullied. We maintain a theology to match our social patterns, one that assures us the second coming is imminent, that the rapture will precede the atomic holocaust. So why concern ourselves with great world problems that we won't be here to face?" (Dr. Lee Nash, George Fox College).

The springtime part of God's world is appealing, but the world "out there" is appalling. It is not a time to be taken out of it, but to be salt and light in it. ☐



Korean Christians Get New Hymnbook

SEOUL, KOREA—Korea's entire eight-to-nine-million Christian population is the market for a new hymnbook designed to replace the three different hymnals now in use in various Korean churches. Released in December by Word of Life Press, the hymnbook is the product of the Korea Hymnal Society, which began to meet eight years ago to work on a unified hymnbook.

In Korea each person buys his own hymnbook and carries it to Sunday services, prayer meetings, weddings, and funerals. "With three different hymnbooks in use by the churches, when people get together for interdenominational meetings, they sing different words, which makes it difficult to sing together," Word of Life Press Managing Director J. K. Kim told the Missionary News Service.

For this reason, it was decided to produce a hymnbook that can be used by all of the churches. Word of Life will discontinue printing the other hymnals.

Because most Korean hymns are translated from English, the hymnal committee spent much time in revising and refining the translation of some of the songs. "They revised the words so that people can more easily sing the songs and enjoy and understand the words they are singing," said Kim. — *Missionary News Service*

Reagan Administration Tries to 'Make God the National Mascot'

LIBERTY, MISSOURI—The Reagan administration has consistently used religion for "partisan political issues that would make God the national mascot," said the head of a major Baptist organization.

The administration's policies on such issues as school prayer, diplomatic recognition of the Vatican, and tuition tax credits for private schools are among the clearest violations of the separation of church and state in United States history, said James M. Dunn, the executive director of the Baptist Joint Committee on Public Affairs. "The American tradition of church-state separation has been eroded drastically by apathy and inaction," Mr. Dunn said in an interview before a speech at William Jewell College here.

Mr. Dunn said the 1984 political campaigns may exceed even the 1980 cam-

paigns in the use of religion for political gain and that ordinary citizens should be leery of candidates who make religion an issue. The rankings of politicians' morality by religious groups represent "an absolutely ridiculous meddling in the political process," Mr. Dunn said.

Mr. Dunn said Mr. Reagan's public appearances before religious groups contrasts sharply with his private practice and that of his predecessor.

— *Evangelical Press Association*

Pravda Editorial Admits Religion Persists in Russia

MOSCOW—According to a front-page editorial in *Pravda*, religious belief and ritual persist here despite all efforts to convert the nation's 270 million citizens to the official state doctrine of atheism.

The Communist Party newspaper said the blame for communism's failure to wipe out religion must be borne by incompetent propagandists. It called for more intensive "educational work" through broadcasting and publications.

The editorial seemed to admit that even youthful Soviets are attracted to religion, noting that many young parents have their babies baptized and attend church. Previously, when Soviet communism has officially acknowledged the existence of religion in Russia, religious belief has been characterized as archaic superstition held mostly by the aged. The editorial expressed confidence that communism will eventually overcome all vestiges of religion, however, saying that the decline of religion in Russia is inevitable as socialism develops.

— *E.P.A.*

Brewer's Racial Remarks Infuriate Black Christians

LOS ANGELES—Outraged that William K. Coors called African blacks "intellectually inferior" and said that slave traders did American blacks a favor, a leading Los Angeles minister has called upon "all right-thinking people" to stop drinking Coors beer.

"That kind of reference in 1984 shows that racism is not just still alive, but it's blatant," said Rev. H. H. Brookins, bishop of the African Methodist Episcopal Church.

Mr. Coors, chairman and chief executive of the brewery, told a minority business group in Denver that "one of the best things they [slave traders] did for you

is to drag your ancestors over here in chains." He also cited a "lack of intellectual capacity" as the root cause of economic problems in black African countries. "It is not that the dedication among the blacks is less. In fact, it's greater. They lack the intellectual capacity to succeed, and it's taking them down the tubes," Mr. Coors told the group in remarks that drew immediate furor in Denver's black community.

— *E.P.A.*

Most Grove City Coverage Missed Case's Main Point

WASHINGTON—If it is true most Americans rely on television to learn what's happening in the world, those citizens missed the main point of an important Supreme Court decision announced February 28. But it wasn't their fault. They missed it because broadcast accounts of the high court's decision in *Grove City College vs. Bell* focused almost exclusively on a subplot of that celebrated case rather than on the main plot.

In the decision, the court decided Title IX of the Education Amendments of 1972, designed to eliminate sex discrimination in colleges receiving federal aid, applies only to those specific programs in the schools where such discrimination is proved, but not to all programs. That reasoning, set forth in a single action of the court's opinion, was immediately and understandably attacked by women's organizations and other civil rights groups as running contrary to the clear intent of Congress in passing the statute a dozen years ago.

But if one relied entirely on television and radio coverage or even on most newspaper accounts, the larger and more fundamentally important legal question in the

(Continued on page 18)

Faith Friends Church (Evangelical) of Northern Virginia

meets at Woodlawn Meetinghouse, near Fort Belvoir, Virginia. Morning Worship is at 11:00 a.m. on the 2nd Sunday of each month; Bible Study at 4:00 p.m. on the 1st, 3rd, and 4th Sundays of the month in the homes of members.

When you are in the Washington, D.C., area, please plan to meet with us. Contact Midge Young for directions at 2902 Pine Spring Road, Falls Church, Virginia 22042 or phone her at 703/573-1555.

First Day News

QUICK QUAKER COMMENTARY

Dr. Lee Nash has been selected from among more than 60 applicants to fill the role of Vice-president for Academic Affairs and Dean of the college at George Fox College in Newberg, Oregon. Nash replaces Dr. William Green, who has served in the dean's position since 1972.

Nash, a faculty member at George Fox since 1975, has served as Division Chairman for Social Sciences, and took on the responsibility of interim dean while the college made its search for a new president in 1982-83. Nash holds a Ph.D. in history, and taught at Northern Arizona University in Flagstaff before coming to GFC.

Stuti Prakash, retired pastor of the Chhatarpur, India, Friends Church, died April 1. Prakash was a respected leader of his people; his evangelistic efforts introduced many nationals to Christianity for the first time.

Dr. Charles DeVol, former missionary to China and Taiwan, was honored recently by the National Science Council of the Republic of China (Taiwan) for his work on the six-volume publication, Flora of Taiwan. The project was sponsored jointly by the National Science Council of the Republic of China and the National Science Council of the U.S.A., with Dr. DeVol as the only American working on the project.

Arthur Roberts, chairman of the Division of Religion at George Fox College, Newberg, Oregon, and noted author, will deliver the keynote address at the annual conference for the Friends Association for Higher Education in June. Roberts has been active in the association since its founding.

Benny and Winnifred Puckett, of Lynwood Friends Church in Portland, Oregon, are under appointment as missionaries with the World Gospel Mission to serve in Santa Cruz, Bolivia. He will teach 7th and 8th grades in the Christian Learning Center, Winnifred will be school librarian. They will leave around August 1. They formerly taught at Morrison Academy in Taiwan.

Tom Mullen, Quaker educator and author, has been named Dean of the Earlham School of Religion, Richmond, Indiana. Mullen's appointment was announced last month by DeWitt C. Baldwin, Jr., president of Earlham College, also in Richmond.

Mullen, associate professor of applied theology, minister-at-large and lecturer in religion at ESR, will take the helm of the seminary July 1. He succeeds Alan Kolp, who resigned after five and a half years as dean in order to return to full-time teaching at ESR.

Mullen joined the Earlham faculty in 1966 and served three years as dean of students while teaching at the college and seminary.

Jessamyn West, noted Quaker author and long-time member of the East Whittier, California, Friends Church, died February 24 in Napa, California. West is probably best known to American readers for her book A Friendly Persuasion. She also wrote numerous short stories, essays, and reviews, often using Quaker characters.

FRIENDS FOCUS

Northwest Volleyball Tourney Draws Record Participation

Approximately 380 young people and sponsors gathered at George Fox College, Newberg, Oregon, for the annual Northwest Yearly Meeting Friends Youth Volleyball Tournament in April. Thirty-two teams representing all areas of the Yearly Meeting participated in the tourney, which has become the most well-attended annual Friends Youth event in that yearly meeting.

'House Camp' Brings Faith to Life

Youth camp came early for high schoolers at the Hayden Lake, Idaho, Friends Church. Youth pastor Tim Denney invited the young people to his home for a "house camp." The young people "moved-in" on Monday evening and spent the week with the Denneys, attending school during the day and coming "home" to studies, chores, cooperative meal preparation, and evening Bible study/prayer/teaching sessions. Teaching focused on "living out" faith in daily life. The structure of the "camp" fostered accountability and support among the youth.

Friends University to Host Conference on Accountability

Friends University, Wichita, Kansas, is hosting a study conference for Friends, "Accountability to the Community of Faith," sponsored by the Quaker Theological Discussion Group. Wilmer Cooper, Dorothy Craven, and Ruth Pitman will discuss the crises of accountability among Friends, and biblical and structural components of accountability.

The conference, scheduled for June 19-22, immediately precedes the annual conference of the Friends Association for Higher Education, also to be held at the Friends University campus.

Engaged Encounter Sessions Encourage Strong Families

Engaged couples in the Wichita, Kansas, area had opportunity to discuss their prospective lives together in a new outreach called Engaged Encounter. Patterned after Marriage Encounter, the sessions for engaged couples, appropriately titled "Fit to Be Tied," encourage couples to build strong healthy marriages and families.

'Super Saturday' Reruns in Second Season

Granada Heights Friends Church (California) hosted a second annual "Super Saturday"—a day for Christian education inspiration and training—April 28. Jack Willcuts, superintendent of Northwest Yearly Meeting, led special seminars for elders and pastors at the day-long conference.

FGC Looks to 'The Future Now'

Friends General Conference will hold its annual gathering June 30 to July 7, 1984, at the St. Lawrence University campus in Canton, New York. Theme for the conference is "The Future Is Now," focusing on faithful exercise of gifts and participation now. "It is not a call to a future 'someday,' but to a now that demands our all."

Malone Students Visit Haiti

Twelve Malone College students (Canton, Ohio) forfeited their spring vacations in March to travel to Haiti to work on a church construction project there. This is the second year that students from the college have devoted their spring break to such a project. Malone also sent a group to Guatemala and Honduras in January of this year.

Friends Focus on Latin American Ministries

As concern over U.S. involvement in Central America occupied national attention, 47 Friends gathered at Wilmington College, Wilmington, Ohio, for a Friends World Committee regional consultation on Latin America. Coming from Indiana, Lake Erie, Ohio Valley, and Wilmington yearly meetings, they considered Friends' relationships to Latin America and ways of making more North American Friends aware of these relationships, and of increasing Quaker involvement in Latin America through the local meetings.

Three workshops at the consultation focused on the life of the Society of Friends in Latin America. Quaker diversity in Mexico was considered by one group, while others examined the life of Friends in Costa Rica.

The workshop on Friends in Bolivia and Peru saw the movie Friends in Aymaraland from Northwest Yearly Meeting. Alvin and Lucy Anderson of Canton, Ohio, brought their knowledge of Aymara Indian Quakerism and recent experience in Bolivia to give Friends an insight into this fastest-growing group of Friends in our hemisphere.

New Books of Interest to Friends

Another Quaker daily devotional booklet titled "Meditations Around the U.S.A." might be of inspiration and interest to Friends. Written by Leonard Kenworthy, the booklet can be ordered from Quaker Publications, Box 726, Kendal at Longwood, Kennett Square, Pennsylvania 19384. The cost is \$2.

Leonard Kenworthy also hopes to publish this year a book titled Living in the Light: Some Quaker Pioneers of the 20th Century. Don Murray, Jr., pastor of Lisbon-Trinity Friends Church in Ohio, wrote a mini-biography of Everett Cattell for the book.

Friends United Press has made a new run of George Fox's Journal which includes a glossary just completed by Howard Alexander. The new volume sells for \$7.50; Friends United Press, 101 Quaker Hill Drive, Richmond, Indiana 47374.

The Barclay Press, Newberg, Oregon, is publishing a new book dealing with Friends distinctives by Jack Willcuts. Why Friends Are Friends is the title of the book released the end of April. Nothing Without Christ by Dean Freiday is another recent project at Barclay Press. An interview with Dean Freiday appears on page 8. A book that will be available this summer is the first of a series of missionary biographies for children being done by the Evangelical Friends Alliance Christian Education Commission. From Here to There and Back Again is the life story of Charles DeVoi written by Betty Hockett. The address for Barclay Press is P.O. Box 232, Newberg, Oregon 97132.

FUM Considers Restructuring

The General Board of Friends United Meeting considered a plan for the "Restructuring of FUM Staff Responsibilities" at its meeting in Richmond, Indiana, in late March. The new structure will have yearly meeting representatives serving on three FUM commissions which will have new names and responsibilities. FUM executive staff would include an administrative secretary, communications secretary, stewardship secretary, and secretary of world ministries; the four, functioning with equal pay and equal rank, would provide staff leadership through team decision making. Final approval must be given in business sessions at the FUM Triennial to be held at Chapman College, Orange, California, July 12-18.

Retirement Apartment Being Developed

Construction will soon begin on a 50-unit retirement apartment community adjacent to the east side of the Friends University campus in Wichita, Kansas. This is to be a private development with neither Friends University nor Mid-America Yearly Meeting having any financial responsibility. Early priority is being given to persons in the Friends Church community.

EFM Prepares for New Work in Rwanda

In January the Evangelical Friends Alliance Missions Commission approved beginning a new mission field in Rwanda, Central Africa. It is hoped that the new missionary effort can be started yet this year. Mid-America Yearly Meeting is offering an experienced missionary couple along with their personal support. Evangelical Friends Mission policy for financing new fields is a "subscription" method. This means that all money needed for the field will be subscribed or pledged by yearly meetings, individual churches, or persons. An estimated \$75,000-\$125,000 will be needed the first year to begin the work in Rwanda. Spiritual hunger is evidenced in this country that is projected to grow to nearly 9 million people by the year 2000 from the present 5½ million.

ACFIA Considers New Mission Possibility

The Associated Committee of Friends on Indian Affairs has been invited to start a mission for the Mowa Band of Choctaw Indians southwest of McIntosh, Alabama.

Groundwork for the project has been laid by a young man who has visited the area for about three years, creating a great deal of interest among the Choctaws. They are interested in "the Friends way of helping people help themselves." (from the Indiana Friend)

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(Continued from page 14)

case was missed. After all, the suit against the government was filed, not by women's organizations, but by a college whose principal argument was the federal government had no right to demand burdensome paperwork demonstrating compliance with a public law the school contended did not apply. To put it another way, the Grove City College decision will have more profound impact on private colleges and universities across the country than it will on the progress of women's rights.

Like Grove City College, most private colleges and universities do not discriminate against women, anyway. And the decision applies only to private schools rather than to public institutions. Grove City's problem with the statute had nothing to do with a desire to escape its responsibilities to women students. What it was about has to do with the increasingly critical question of whether agencies of the federal government have statutory or constitutional authority to regulate the internal affairs of private institutions that receive no direct federal assistance.

What the court decided unanimously in Grove City College—and this was the main plot—was the mere receipt of Pell Grants by individual students at the once-Presbyterian school amounts to a federal subsidy to the college. From that premise, the court reasoned, the school must submit annual assurance-of-compliance forms for its students to continue receiving the grants. As damaging as the ruling may prove to be for the advance of women's rights—and that in itself is a debatable point—it may well represent the beginning of a new era of federal regulation of private schools.

—E.P.A.

Possible Communist Takeover Means More Bibles for Hong Kong

McLEAN, VIRGINIA—Anticipating the likely transfer of Hong Kong to control of mainland China in 1997, or possibly earlier, the World Home Bible League has intensified the distribution of Bibles and Scripture portions in that British colony. "We're not sure when the Communist influence will begin to be felt," said Rev. Dennis Mulder, Asian ministry coordinator for the Bible League. "It could be within 8 to 10 years, so we want to do what we can now to get Bibles in."

Located on the southeast coast of the People's Republic of China, Hong Kong has been a British crown colony for 141 years. But it will revert to Chinese control in 13 years, when a long-standing treaty between the People's Republic and Great Britain expires.

Mulder reports that fear and uncertainty surrounding the government change-over has affected the entire city. Land that sold for thousands of dollars a square foot is now often virtually worthless. Apartments, once in great demand, stand vacant as hundreds of people leave the city and its surrounding districts. Some multinational and local corporations have begun to close down their Hong Kong offices.

Realizing that there may be only a few years of religious freedom left, many churches and individual Christians are doubling their efforts in evangelism, discipleship, and Scripture distribution, Mulder said.

—E.P.A.

Not Even Mother Teresa Immune from Criticism

CHICAGO—Mother Teresa of Calcutta has been assailed as the "patron of the status quo" in the house organ of the National Coalition of American Nuns. The critique under the headline, "Mother Teresa: A Patriarchal Woman," was written by Sister Jane Boyer, the editor of the organization's newsletter.

Sister Boyer acknowledges that the world's best-known nun is, in fact, a "saint of charity," but she charged that Mother Teresa is a tool of repressive and unjust forces both in the Roman Catholic Church and in nations where her Missionaries of Charity are stationed.

Mother Teresa, said Sister Boyer, is "esteemed by the government of India. Yet if she asked *why* are people dying on the streets and if she pointed out that land reform would give these people a place to live as well as to die, her popularity just might undergo a radical revision." In contrast, wrote Sister Boyer, modern American nuns are "employing the tools of social analysis to ask *why* do people starve? . . . *why* do people sleep on streets? . . . *why* do people have inadequate health care and education?"

—E.P.A.

The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends. — The Editors



Abortion: The Silent Holocaust

John Powell, S.J.

Argus Communications, 183 pages, paperback, \$3.50.

John Powell graphically documents how we took a fatal first step in this country when on January 22, 1973, the Supreme Court legalized abortion-on-demand throughout the entire nine months of pregnancy. In their statement they said, "Since we don't know when life begins, we therefore regard the unborn to not fall under the rights given under Amendment 14 of the U.S. Constitution." The pre-born, living child suddenly had no rights.

In the last 10 years 15 million babies have been killed through abortion, more human beings killed in their mothers' wombs than have been killed in all U.S. wars combined; killed "to solve a problem."

This is the same philosophy that made possible Hitler's medical experiments on Jews in Nazi Germany. The Connecticut Attorney General has sworn affidavits and *The Washington Post* reported in an interview with the chief of pediatrics at the New York Institute for Basic Research that in the U.S. living, breathing babies aborted *alive* have been dissected *without* anesthesia while their hearts were still pumping.

How could this happen in America? Who will lose rights next—aged, retarded, amputees, cripples, bed-wetters? All these lost their rights in Nazi Germany immediately *after* pre-born infants lost theirs. We are dangerously close to completely sacrificing human life on the altar of convenience. Many historians, philosophers, and scientists believe we are following tragically close to what Nazi Germany did.

I strongly recommend this book to all people who care about moral erosion and the direction this country is taking.

—Rick Sams

In Favor of Growing Older

Tilman R. Smith

Herald Press, 197 pages, paperback, \$8.95.

The author accomplished his three stated goals: (1) to present the material so that it would be useful to readers of all ages; (2) to place emphasis on developing a person's resources throughout life rather than

emphasizing the problems and needs of old age; and (3) which may be more rare in gerontological literature, to recognize the duties and opportunities of the church in meeting the needs of the elderly.

One discovers in reading the 12 chapters many quotations in bold print that make an excellent source of learning in themselves. Each chapter ends with an "involvement" section and "starters" of practical living-it-out suggestions. The appendix includes an outline for using the book in group study and also a sample "Congregational Survey Form" to be completed by persons 65 and over, or retirees under 65.

This is a valuable and practical book written in an easy and entertaining style.

—Phyllis Cammack

Faith and Ferment

Joan D. Chittister OSB and Martin E. Marty

Augsburg, 351 pages, paperback.

Faith and Ferment was conceived to address the question "Will the Lord find faith?" by an extensive survey of members of mainline churches in Minnesota. The book presents and analyzes statistically the results of the survey. The outcome is a detailed picture of the struggle of laymen and clergy to relate their faith to the ferment of our times. It is a disturbing picture.

In the first section Chittister presents the research data in 12 chapters under such titles as "Death and Dying," "Sin, Guilt and Compassion," "Social Justice," "Occupation," "The Church." Some of her comments on the data are the following: "The Church, it seems, is being asked to function as a standard-bearer but not as a prophet. To hold up principles but not to advocate anything specific." "Pluralism will continue to work its effects. For some this has led to a new tribalism, to Christian Yellow Pages and Christian cable TV, and dealing only with our kind." "Clearly the role of the Church in social matters is an unresolved question. More than that, the clergy think one way and the laity think another."

In the second section Martin Marty, Lutheran theologian, gives a philosophical and historical frame of reference for the issues surveyed. He is not inclined to see as much ferment and change as does Chittister. For one thing, he sees evangelicals tied to a static view of society, and they

make up a considerable part of the Church. He also wonders about the reliability of surveys about people's behavior, especially when they answer for themselves and some answers are "better" than others. The Minnesotans, for instance, report a suspiciously (to him) high level of prayer. He notes, too, that the survey indicates that "women's movements have the most work to do first among women." That is, by their responses men seem more in favor of the agenda of the women's movement than do women.

In the third section are essays by seven other commentators upon various aspects of the survey. Also included are extensive and well-done appendices.

Not for light reading nor light readers, this very solid book is of real relevance to pastors and thoughtful lay religious leaders, for it deals with serious questions about the ferment in the Church about living out our Christian faith.

—Jack E. Rea

Seeking First the Kingdom

Robert A. Yoder

Herald Press, 99 pages, paperback, \$4.50.

A Mennonite writing mostly for Mennonites, Yoder puts his question as a member of a small denomination much like Friends: "Can one be a New Testament Christian and a successful businessman?" Himself a successful farmer, he believes that a true Christian can be a successful businessman, but that it will be difficult. He sets out in this little book some general principles for doing so. Set up for discussion groups, the book has a bibliography of books that will take a reader into wider and fuller treatment of the subject. Many of the titles are Mennonite, an indication that the Mennonites are more aware of the pitfalls in business than are Friends.

—Lauren King

A Long Obedience in the Same Direction

Eugene H. Peterson

InterVarsity, 192 pages, paperback, \$4.95.

"In an age of thirty-second commercials, thirty-page abridgements and instant banking, it is not difficult to get a person interested in the gospel. It is terrifically difficult to sustain the interest.

"What we need is not another prescription for quick success, but encouragement to persevere as disciples and pilgrims. Above all, we need to learn to pursue a long obedience in the same direction."

Peterson uses Psalms 120-134, "an old dog-eared songbook," to point out some qualities necessary to a long obedience.

This is a good idea, and the title-theme is a striking phrase. The book abounds in wise and good counsels and striking sentences, "When we suffer we attract counselors as money attracts thieves." It could well be used in one's devotions.

But I must register a reservation—the structure. The sentences are generally short and clear—and often striking. That is one of the difficulties: in trying to be striking, Peterson is sometimes more striking than valuable. For instance, "The easiest thing in the world is to be a Christian," a statement that contradicts his title, his theme, and numerous other statements. Again, the commentary sometimes uses a Psalm as a text to depart from, seizing on some phrase or word as a peg upon which to hang ideas assembled by free association. As a result we get in a chapter a cluster of clusters of thoughts. An old English teacher like me finds this sort of writing irritating.

Nevertheless, a mine of good and valuable reflections. —*Lauren King*

The Gift of Art

Gene Edward Veith, Jr.
InterVarsity Press, 130 pages, paperback, \$4.95.

The need for writing in this area is evident as evangelical Christians grapple with the visual imagery presented to us daily. Veith presents to us cogent discussions and explanations of the clear relationships between art and Christianity. From the concepts of icons, religious art, biblical artistic traditions to the relationships of art and evangelism, he develops sound biblical bases for art in our day.

The book *The Gift of Art* is for the serious reader who desires to understand the ways in which God commanded the arts to be used both historically and contemporarily. That God has gifted Christians artistically in many ways is obvious, but not so obvious are the ways in which gifts in the visual arts may be used. Veith's contrasting of our art heritage from the Greeks with that from the ancient Hebrews enables the reader to understand the differences. He clearly shows how these two influences have conditioned our thinking about historical Christian art. His references to poetry and literature enable the reader to see parallels of aesthetic application.

The focus on art's capacity to elicit intellectual, rational, and emotional responses from us is given solid treatment. The use of scriptural context for the arguments allows the reader to see ways in which the arts are in fact scripturally based. It is delightful to find a serious writer who uses the Scriptures as an interpretive base for a contemporary rationale for the arts.

As a visual artist reading another artist's work I find it gratifying to realize that the complexities of the interface between the arts and Christianity are so well articulated. As a teacher of college students I will find the book useful in my continuing efforts to communicate the Gospel and the arts.

—*Peter C. Snow*

A Time to Play

Miriam Huffman Rockness
Zondervan Publishing House, 208 pages, paperback.

Billed as *reflections on childhood and creativity*, this book is very interesting reading. Each chapter (2-4 pages long) begins with a real-life example taken from the author's family life. David, Kimberly, and Jonathan Rockness are perfectly normal children and their mother has capsulized ordinary everyday happenings into wonderful learning situations for herself, and thus for the reader, also.

The chapters are organized into logical groupings, each dealing with appropriate and understandable topics. Parents will find the book very helpful. Grandparents and others privileged to be responsible for the care and training of young children will find it beneficial, also.

We know the author has arrived at her understandings the hard way. She continually lets the reader in on very private thoughts. "... I permitted a perfectly ordered home to become all important.

Anything or anyone that stood between me and that goal became an insufferable interference How ironic was my attempt to create a clean house while I polluted the atmosphere with my spirit!"

Miriam Rockness and her husband have sound attitudes toward the home. It is a place where family members should be allowed to be themselves. Furnishing a home with a child in mind brings satisfaction to parents and child. "Immaculate rooms are lovely to view. They can be seen at museums. . . . A home for a child may not be a showplace, but it is a

place where one can enter and touch and make a mess!"

Attitudes about parental authority expressed in the book are also sensible. While maintaining their proper place of authority, parents need to leave room for the children to grow and expand their own personalities and creativity. This leaves no doubt as to the importance of parental influence and modeling.

This book is well worth the money and time one would spend on it.

—*Betty M. Hockett*

Getting to Yes

Roger Fisher and William Ury
Penguin Books, 161 pages, paperback, \$4.95.

Have you a board or committee or a conference or a yearly meeting that must settle some issue? Or are you "dealing" about buying or selling a house, or a job, or pay for a job? Have you any negotiat-

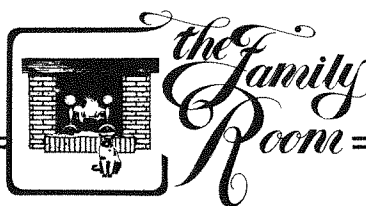
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ing to do? Then here is a widely distributed book that will be of help. Coming from the Harvard Negotiation Project, it is a proposal of a style of negotiating called "principled negotiation," aimed at avoiding the usual situation of two—or more—sides dug into their respective positions. It proposes dealing with the issue as a common problem, keeping out personalities, inventing a wide array of possible options, using an objective standard, working toward satisfying all parties. This is written from a secular point of view, but it sounds as if the authors were somewhere influenced by Friends. A useful book.

—Lauren King

The Teaching of Jesus

Norman Anderson

InterVarsity Press, 200 pages, paperback, \$6.95.

The Hard Sayings of Jesus

F. F. Bruce

InterVarsity Press, 250 pages, paperback, \$6.95.

These are the first of a new series edited by Michael Green, an Anglican pastor of Oxford, England, intended to take a new look at Jesus in the light of present scholarship, evangelical and otherwise. The authors are firmly evangelical.

Anderson, former director of the Institute for Advanced Legal Studies of the University of London and an expert in Islamic law, brings this background to his study. He confines himself strictly to the words of Jesus, not to His deeds or life. His thesis is that the teaching of Jesus centered on the Kingdom of God: its nature, how Jesus summoned His listeners to enter it, its basic requirements, and its consummation at the end. He knows and discusses critical problems and views but remains thoroughly evangelical. Sometimes he is too brief for easy understanding; some British allusions turn up. Overall, a helpful book.

Bruce, now retired, was Rylands professor of biblical criticism and exegesis at the University of Manchester, England. He takes up 72 "hard" sayings of Jesus and deals with them clearly and wisely. By "hard" he means hard to understand and hard to accept. Some of the latter are truly hard. I question one or two and wish he had been more positive in some choices among alternatives, but as a whole this book is helpful. A mine of ideas for sermons.

—Lauren King

Paul Lewis is a writer and graphic designer from Julian, California. He is publisher and editor of the monthly newsletter Dads Only. This article begins a series in "The Family Room" column that is reprinted with permission from Dads Only, P.O. Box 340, Julian, California 92036.

DO YOU PLAN TO FIND THE TIME?

BY PAUL LEWIS

Just how much time does it take to be a parent? Of course, it would be hard to give the job too much time. But busy moms and dads must constantly juggle time with the kids, with their spouse, on the job, doing household chores, and occasionally getting alone. So how do you strike the right balance?

First of all, realize that finding time to parent means **making choices**. No one can do everything he'd like to do with his children—you have to decide which activities will count most and make *those* a priority.

Making choices requires regular time to **organize, prepare, and plan** your parenting schedule. At least once a month, get alone for an hour with your calendar and a note pad. Establish your time priorities for the month with these questions:

1. What are my child's **significant events** for which I should save priority time? (birthdays, ball games, recitals, school plays)
2. What are my child's **special needs** to which I need to give one-on-one attention? (birth of a new sibling; problems with a particular teacher or subject; disappointment over not making the team)
3. What special times can I prepare for as opportunities to **share my faith and values** with my child? (family nights or outings; religious or patriotic holidays; anniversaries and reunions; helping an elderly neighbor or relative)

While you're alone, review your priorities for last month and **evaluate your success** at maintaining them. Identify problem areas and target them for correction. This hour will reward you with many precious hours with your family that may otherwise be lost or wasted.

Besides preparing for quality times, you'll also become more alert to everyday occasions with potential for intimacy, teaching, or fun. Here are just some of the moments from your **normal routine**

you can redeem for special fellowship with your kids:

- **Travel time** in the car can be filled with conversation, games, and songs.
- **Mealtimes** provide a forum with all the family present for lively discussion, jokes or riddles, and a review of the day.
- **Bedtimes** offer some of the most intimate moments for physical closeness, stories, talk about hopes and fears, and prayer together.
- **Fix-it-jobs** around the house always attract young children as an audience. Instead of shooing them away, enlist their help to learn practical repair skills and to talk. Work side by side with older kids to perform chores together.
- **Television** is often the greatest thief of time, but limited, selective viewing is a good way to gain hours for family fellowship and creative interaction with your kids when you take time to discuss the values and ideas portrayed.
- **Family budget and bill-paying sessions** are often "adults only" activities—but why not include the kids for some practical lessons in family finances?
- **"Morning college"** is one dad's creative use of a daily routine. While he's shaving each morning, his kids can ask any question they can think of, and he has to do his best to answer.

How much time does it take to be a parent? As much as you can find. But you're certain to find *more* if you set priorities, plan ahead, and make the most of life's many small, routine situations.

Quality time is simply the sum total of many teachable, intimate, and creative moments.

Treasure them as precious gifts, and your children will never be among those who complain that their parents didn't have time for them! ☐

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COME OUT AND PLAY!

BY NANCY THOMAS

One of the blessings of parenthood is the excuse to play with toys. I have fun arranging the furniture in Kristin's doll house. I enjoy making doll clothes, building block towers, and engineering elaborate Matchbox smashups. We made David a sandbox for his second birthday, and it's with regret I watch the kids outgrow it.

But I really don't need my children as an excuse to play. Chilean poet Pablo Neruda wrote, "The child who doesn't play is not a child, but the man who doesn't play has lost forever the child who lived in him and he will certainly miss him."

As an adult I have my own toys. Here are some of them: I brought back from Bolivia a tiny tin stove, fragile but beautifully made. It's an old-fashioned wood burner with a stovepipe in back and a sunken hot water pot with a faucet in front. The drawers pull out, and a blue tea kettle and three pots perch on top. It sits in my kitchen window.

I also collect Latin American pots. The Cuzco Peruvian pots are all sizes and shapes, intricately hand painted. The two pots from Pacajes, Bolivia, are crude, flawed, and functional. I know the Aymara family that made them. I have a Guatemalan pot with a fat spout for pouring in water (or *chicha*) and a thin spout for drinking from. It reminds me of a pig. There are others: clay, pewter, gourd, and wood. I like to arrange and rearrange them on my shelves.

My embroidery basket holds other toys. Once someone looked at the six wild roses on my kitchen wall and remarked, "What a lot of hard work went into those!" I corrected my friend. Behind those flowers stand about a year of "good hard play." Embroidery is relaxing and creative, something I can do in spare waiting-for-other-people moments. I feel no pressure and am not project oriented. The actual making is as important as the end result.

I literally play my guitar. I have no professional ambitions, no illusions about my musical potential. I just play and enjoy myself.

I need to play, and so do you. Without play we would wither up and become old men and women before our time.

Did you ever notice how playful the Psalms are? The psalmist writes "by my God I *leaped* over a wall" (18:29), "O *clap* your hands, all peoples; *shout* to God with the voice of joy" (47:1 NASB), and "I will *sing*, yes, I will sing praises!" (57:7 NASB) The whole book of Psalms ends on a note of high and holy play:

"Praise Him with trumpet sound;
Praise Him with harp and lyre.
Praise Him with timbrel and dancing;
Praise Him with stringed instruments and pipe.
Praise Him with loud cymbals;
Praise Him with resounding cymbals.
Let everything that has breath praise the Lord.
Praise the Lord!" (150:3-6 NASB)

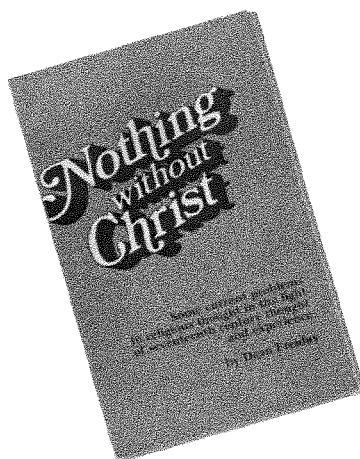
When we worship, we play. Our spirit sings out to God's Spirit, "Let's go!" We join hands, run, leap and, yes, even fly. Whether this happens in the utmost quiet

or with audible praise, deep within, we play. Like the free spontaneous children we're becoming, we play.

Before I close, let me tell you about my favorite toys. I have a big toy box in my room. Old and wooden, its hinged lid flips down to become a flat surface I can write on. Some people would call it a desk. In my box I have a dictionary, a *Thesaurus*, a typewriter, and lots of blank paper. But my real toys are the words. I love the words. I collect them—the strange ones, the funny ones, the rare ones. I study their origins, taking them apart to see how they work. I admire their colors. Sometimes I fit them together like puzzle pieces, always laughing as I pop in the last one and see the completed picture. Sometimes I play "Mr. Potato-Head" with them, finding a striking new combinations of eyebrow, nose, and mouth. Sometimes I just wind them up like a music box and let them sing.

I'm playing right now and having a good time.

I hope you are, too. ☐



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By Dean Freiday

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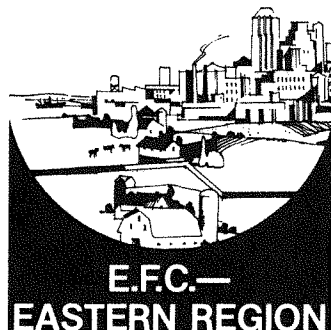
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FRIENDS GATHER



EFC—ER Happenings

DEEPER LIFE CONFERENCES have been held now in all the districts except Pennsylvania, and that is scheduled for May 18-20 in Williamsport. Special workers will be Bruce Burch, Milton Leidig, Dale Diggs, Don and Charlann Murray.

At the Central Ohio Conference Dr. Ralph Earle, professor from the Nazarene Theological Seminary in Kansas City, and Robert Hess were guest speakers at Alum Creek. One week later, Western Ohio churches met at Fulton Creek with Nelson Perdue as minister. On April 14 Dr. William Coker, professor of Bible at Asbury College, spoke at the Michigan Conference.

We are grateful for God's presence in each of these gatherings. Clear teaching on the doctrine of holiness and the meaning of a Spirit-filled life have received major emphasis. All who have taken time to attend have been blessed.

CHARLES DEVOL, retired missionary from China and Taiwan, was honored recently to receive a plaque expressing appreciation for his leadership in science from the National Science Council of Taiwan. The engraving on the plaque reads:

"This citation reflects our deep appreciation of the dedicated efforts and splendid achievements of Dr. Charles E. DeVol, Professor Emeritus of National Taiwan University, in the promotion of cooperation between scientists in the United States of America and the Republic of China, especially in recognition of his leadership role in *The Flora of Taiwan*, a monumental publication which provides vital baseline information to scientists in many fields.

Signed, Ming Che Chang,
Chairman National
Science Council
Republic of China

Feb. 1984"

We extend our congratulations also!

FRIENDS YOUTH have varied opportunities for Summer Ministries because of the planning by the Youth Board. Parents and pastors are urged to encourage their youth to sign up for one of the following this summer: Orchestra and Singers,

King's Kids, Navajo Indian Team, Mexico Team, Georgia Service Team, Small Work Teams, Hughesville Camp Counselors, Quaker Wheels.

Contact Fred Clogg for details on schedule and costs.

AFRICA FAMINE RELIEF donations from Eastern Region Friends Churches have reached \$10,250, for which we are very thankful. These contributions are being routed through World Relief in order to alleviate the tremendous shortages of food in 22 African countries.

DEDICATION of new facilities at New Point Friends Church in Virginia took place on March 18. Claude Roberts led in the invocation, and Milton Leidig preached the dedicatory sermon. According to Pastor Byrd Puffenbarger, the new education unit of five classrooms, rest rooms, kitchen, and dining rooms was constructed for around \$40,000 and is now debt free.

REV. STUTI PRAKASH, 75, retired pastor of the Chhatarpur, India, Friends Church, which he served for 30 years, died Sunday, April 1.

According to Norma Freer, he had been in ill health since his wife's death two years ago.

Prakash was the first superintendent of the Bundelkhand Friends



Church (1962-65). He accepted appointment for two more terms from 1977 to 1983.

As a respected leader of his people, he had a great influence in the growth of the church. His evangelistic camps, which he took to area villages over the past half century, introduced many nationals to Christianity for the first time.

Upon hearing of his friend's death, Robert Hess commented: "Stuti Prakash was a devoted Christian since his conversion in 1925. As a child he was cared for in our Friends Orphanage, went through our schools, and returned to teach, evangelize, and pastor in our Friends churches. He will be greatly missed."

TWO MEMORIALS for David Christensen have been established by his parents, Walter and Marian Christensen. One is a beautiful organ presented to Salem First Friends Church, and the other is a gift of \$11,000 to construct a 36 x 44 addition to the boys' dormitory (boytel) at Hughesville Camp in Pennsylvania.

"WANTED: 2,500 PEOPLE who will give \$100 to help build the Memorial Retreat Center at Camp Gideon!" This is Sid Boyd's theme as he visits EFC—ER churches in behalf of the camp.

DAVID and JUDY SUMMERS represented EFC—ER at the first Family Encounter held for EFA churches at Denver Friends March 23-25. The Summerses are from Salem First Friends and have a concern for initiating a special ministry to families in Eastern Region.

RESERVATIONS for the November "Around-the-World Tour: Friends Missions in Southeast Asia" are still being received. Don't miss this chance of a lifetime November 2-30! Led by Robert Hess and Roger Wood, the tour group of 30 Friends will visit Bombay, Delhi, Bundelkhand, and the Taj Mahal in India; Hong Kong and a short trip into Mainland China; Manila, Philippines; Taipei, Taiwan; plus three days "unwinding" in Honolulu. Cost: \$3,355 per person. Limited to 30 persons. If interested, contact Roger Wood at 3808 N. Locust, Muncie, IN 47304.

DENNIS SHEFFIELD, 23, presiding clerk of Pleasant View Friends Church in Eagle Springs, North Carolina, and deputy sheriff of Montgomery County, died from injuries received when he was shot while serving papers on a suspect February 17. He is survived by his parents and by his 20-year old wife of one year, Darlene.

GAYLORD BLACK, 67, pastor of Fiat Friends Church, died of a heart attack on March 19. Funeral services were held at Trinity Friends in Van Wert, Ohio, with Duane Rice and Bruce Burch officiating.

Focus on Malone

DUANE MILLER, freshman Quaker student from West Branch High School, has been named *Aviso* Editor at Malone.

SEVEN INTERNATIONAL STUDENTS from Malone visited Belle Stone School in Canton and gave presentations about their countries during the "Right to Read" week. Visiting the 23 classrooms of this elementary school were Eموke Tapolyai of Hungary, Samar Halteth of Jordan, Susie Udofia of Nigeria, Polly Hui and Lisa Tung of Hong Kong,

Mamadou Ndiaye of Senegal, and Phil Eades of England.

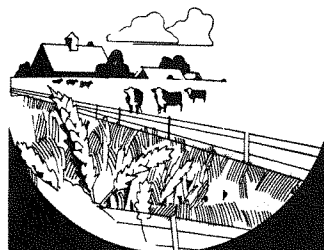
"REQUIEM" by Gabriel Faure and "Cantata No. 4" by J. S. Bach were performed by the Malone Community Chorus on May 6 under the direction of Gregory Wilson.

SPRING BREAK found Malone students taking a break from classes but traveling to interesting places to serve people in need. Sponsored by the Malone World Ministries Organization, the students went to the Chicago ghetto, and to Port-Au-Prince, Haiti, to help build a church building. They returned with unforgettable memories of how different life is—both in developing countries and in forgotten sections of a large metropolis.

GRADUATION WEEK at Malone College included the following: Senior Chapel held on April 30; Baccalaureate on May 11 with Dr. Arthur Holmes, speaker; Commencement, May 12 with Rev. Donald Cole, speaker.

CALENDAR

June 4—First Summer Session
July 9—Second Summer Session
Aug. 11-16—Yearly Meeting



MID-AMERICA YEARLY MEETING

MAYM News Briefs

Recently our church body met to share the dreams and vision that different members carry for our meeting. The reactions and feelings that these sharings bring about vary: "It'll never work"; "Oh, let's do it"; "I hadn't thought of that"; "What a good idea!" "That's interesting"; but the common factor for them all, from wildest dream to most simple practice, is one—people. Some dreams and visions for the church are vital needs that must be cared for immediately. Some are exciting areas of ministry that would put creative talents to use. But none will come alive without the quickened breath of concerned workers.

Often the spark that makes something happen in the church comes from a few members of some committee or from the pastor, causing the kingdom fire to burn as long as those persons are active. More ef-

fectively, the total congregation should be involved in preparing the climate for the development and growth of the program of the church, and this can be done through serious attention in prayer. As we pray for specific needs in our congregations, I suggest these guidelines:

PRAY:

1. That each of us may speak words to each other that give "life" (vitality, hope, encouragement, purpose)—Ephesians 4:29; Philippians 1:9-11
2. That everyone may experience unity in a common goal and purpose, that is to worship and glorify God—Philippians 2:2, 3
3. That various gifts will be manifested among us—1 Peter 4:10
4. That as new work and workers develop in the program of the church we will trust God to bring His work to a place of fruit bearing, to do the pruning, grafting in, and cleansing necessary to prepare persons for His work—John 15:1-10
5. That each of us will be submitted to God's will in the area of giving and using the financial resources necessary for the ministry of the church—2 Corinthians 9:10-12.

Suggested by Shirley Morton
Northridge Friends
Wichita, Kansas

**QUAKER HAVEN CAMP DATES
FOR SUMMER 1984**

Junior Camp (grades 4-6)	June 5-9
Senior High Camp (grades 10-12)	June 9-14
Junior High Camp (grades 7-9)	June 14-18

**Contemporary Queries
Concerning the
Friends Peace Testimony**

"I told them I know from whence all wars arose . . . and that I lived in the virtue of that life and power that took away the occasion for all wars."

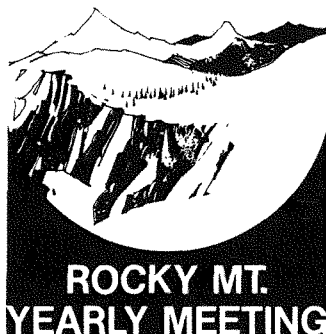
—George Fox, 1650

1. Too often we project onto others our frustrations and tensions. To what extent are we at ease with ourselves, living in comparative inner peace? What can we do to improve our self-respect and our integration as children of God?

2. In what ways do we try to cultivate "that of God" in every member of our family? To what extent have we been able recently to resolve conflicts without resorting to violence—physical or verbal? In what ways can we improve our home as a nonviolent, sharing, loving community?

3. In what ways are we introducing the children and young people in our home and church to the Quaker peace testimony without trying to force it on them? What books, materials, resource people, and experiences do we provide them to teach them respect for persons of different economic, ethnic, and national backgrounds? What else should we do?

—Leonard Kenworthy



**Korean Church Group
Teaches Lesson to
Colorado Springs Meeting**

By Arden Kinser
Colorado Springs Pastor

At First Friends in Colorado Springs, we are learning the joy and benefits of sharing. During July 1983 a Korean pastor and his brother came to our congregation asking if their house fellowship could meet in our building for worship. They were cramped in their small living room and were needing a place to grow.

In August this group, which had only been in existence since June 26, 1983, held its first worship service here. Sixteen members and their pastor assembled to pray, worship, and ask God's blessing on their efforts to increase His kingdom. God has been answering those prayers!

In November I talked with pastor Chang Hyon Yoo about his hopes for his congregation. He said, "We are trusting God to help us reach 100 people by Christmas and have them incorporated into our fellowship as members." I asked him after Christmas if they had met their goal. He reported they had reached 93. And by the second week of January they had 100 members!

God surely led this group to us. They were needing a better and larger facility; it was strategic to their growth. But they are not the only ones who have benefited from this sharing of facilities.

This Korean fellowship has much to teach us in the areas of prayer, vision, and evangelism. I have been struck so deeply by their prayer life. Their services are not prefaced by talk, paper shuffling, and hurried last-minute arrivals for worship. They come early, prepared for worship, and slip quietly into their pews to pray God's power upon the service.

Vision is also a hallmark of their fellowship. Often we have heard the words, "Where there is no vision the people perish." Their vision is centered in what God wants to do for people. By next year they are trusting God to help them add 100 more members to their fellowship!

I believe God will bless their concern for the lost here in Colorado Springs for two reasons. First, I am certain that God is willing to cooper-

ate with willing children such as these—children of God who desire to bring more people into His kingdom. Second, these evangelical Christians are evangelistic! They unapologetically make Christ known to anyone they can, whenever they can.

I thank God for the opportunity to associate with these people. They stir me with their zeal. They show me the heart of God—that He is mighty to save—that He moves powerfully in response to the prayers of His people—that He may have an accelerated plan for reaching people that outstrips my own.

This beautiful congregation of Korean believers is touching a section of our population that we at First Friends probably never could reach. But they pose a question to us—"Whom can we reach?"

—from *The Traveling Minute*

**Summer RMYM
Youth Camps Can Be
Life-changing**

By Mike Henley, Regional Editor

Summer is upon us, and with it the blessings of longer days, warmth, and vacations.

Summer 1984 will also bring exciting new experiences for boys, girls, and teenagers in Rocky Mountain Yearly Meeting. For many it will bring the opportunity to be involved in a summer youth camp at Quaker Ridge for the first time.

A Christian youth camp such as Quaker Ridge offers children and teenagers the opportunity to live in a less developed setting, play games, discover nature, meet new friends, and receive a Christ-centered perspective on life. Such experiences have brought thousands of children into the family of God and have been used to help others become serious



Junior campers at Quaker Ridge enjoy group singing complete with hand motions. Also swimming, and an early morning sweet roll.

about their relationship with Jesus Christ.

This summer several special opportunities are available to those of us "too old to be regular campers." One opportunity is to pay all, or part, of a young person's cost to attend camp. Second, you could maybe serve as a counselor. Or third, you could pray that God would mightily use the junior, junior high, and senior high camps.

The dates for those camps are
Junior June 26-July 1
Junior High July 1-6
Senior High July 6-12

My prayer is that each one reading these words will act in a concrete way to support the 1984 camps.

Rough Rock Focus . . .

Here are some current prayer needs at Rough Rock Friends Mission:

1. Sunday services in the three churches
2. Bible classes in the schools
3. Visitation program in the homes
4. Youth programs, ladies' Bible studies, young couples' Bible study
5. Strength for each staff member—Helen Descheenie, the Redhair family, Diane Hutson, Vern and Lois Ellis.

**Harmony Friends
Celebrates 100 Years**

Harmony Friends in Wessington Springs, South Dakota, celebrates its 100th anniversary June 10. Friends throughout RMYM and EFA are invited to attend special services that day. Everyone unable to attend the special program is invited to send letters which can be read in the service. To send letters or obtain information about the service write to Jennie E. Grieve, R.R. 3, Box 26, Wessington Springs, South Dakota 57382

**RMYM Prayer
Opportunities . . .**

1. Exodus 20:13 states, "Thou shalt not murder." Human life is precious in God's eyes, yet every day thousands of unborn human lives are snuffed out via abortion in the



United States. How long will God withhold His judgment in behalf of the murdered babies? Pray to God in these ways: First, confess our nation's sin and the Christian community's lack of response to evil. Second, pray God will show you concrete actions to take. Third, pray that some young woman in your community contemplating having an abortion would not.

2. Pray God's blessings upon your pastor. And, by the way, when was the last time you expressed thanks to your pastor? Maybe a thank-you note would be appropriate.

3. Ask God's wisdom for the RMYM Outreach Committee as they select the site for the next Yearly Meeting expansion church.

4. Pray that the power of the Holy Spirit would come upon the summer RMYM youth camps and that the boys and girls attending would literally have their lives changed and transformed by God Almighty.

Upcoming Dates . . .

Here are some important upcoming dates in the RMYM:

June 9-14—Rocky Mountain Yearly Meeting sessions at Quaker Ridge near Woodland Park, Colorado.

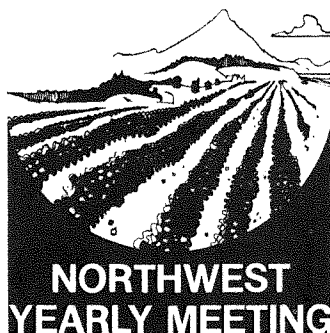
June 10—Harmony Friends in Wessington Springs, South Dakota, celebrates its 100th anniversary.

June 26-July 1—Junior Camp at Quaker Ridge for children entering fourth through sixth grades.

July 1-6—Junior High Camp at Quaker Ridge

July 6-12—Senior High Camp at Quaker Ridge.

For more information about any of the above, consult your pastor.



NORTHWEST YEARLY MEETING

Around Northwest Yearly Meeting

TWELVE YOUNG PEOPLE from Northwest Yearly Meeting will be involved in summer missions work as part of a new Friends Youth program called YCEW (Youth Consecrated to Evangelize the World).

Half of the group will be traveling to Bolivia and Peru. They will be departing June 15 and returning July 20. The Bolivia/Peru team is Holly Drahn, Cascade Friends, Bend, Oregon; Shawn McConaughy, Spo-

kane, Washington; Kelly Miller, Clackamas Park, Portland, Oregon; Shelley Rourke, North Valley, Newberg, Oregon; Correen Schmeltzer, Reedwood, Portland, Oregon; and Christie Silliman, North Valley.

The other six will begin a two-month experience on June 22 with two weeks of training in Florida before going to Tenwek, Kenya. The Kenya team is Gary Colfax, Talent, Oregon; Tammy Dawson, also Talent; Becky Giles, Newberg Friends, Oregon; Hans Loback, Friends Memorial, Seattle, Washington; Chrystal Schmeltzer, Reedwood, Portland, Oregon; and Nancy Smelley, Eugene, Oregon.

Participants are raising money for their expenses. Contributions to this missions project can be sent to Northwest Yearly Meeting, P.O. Box 190, Newberg, Oregon 97132, and designated for YCEW.

RECREATIONAL VEHICLE owners will be gathering at the Umatilla Marina Park May 18-20. This will be a weekend for Friends in the Northwest to share concerns, worship together, and plan ways to assist in church-planting and church-building programs. Interested Friends can contact the Yearly Meeting office, P.O. Box 190, Newberg, Oregon 97132.

ONTARIO FRIENDS CHURCH held their final worship service April 1. Several guests were present for the service, which included recognition of the ministry the church has had.

NWYM PRESIDING CLERK Richard Beebe and his wife, Norma, made a recent trip as a district school superintendent to Mexico City for the purpose of making arrangements for a student exchange program. The trip gave opportunity for a visit to the Friends mission work in Mexico City.

OSCAR and RUTH BROWN of Newberg, Oregon, and JAMES ROBERTS, Friends missionary in La Paz, Bolivia, will be attending the International Prayer Assembly for World Evangelization June 5-11 in Seoul, Korea.

TWIN ROCKS CAMP DATES
Tween Camp—July 9-14
Boys Camp—July 16-21
Girls Camp—August 6-11
Surfside Camp—August 12-18
Family Camp—
August 31-September 3
Adult Fellowship Camp—
September 14-17

QUAKER HILL CAMP DATES
High School Conference—
June 9-15
Tween Camp—July 15-20
Kids Camp—July 22-26
Basketball Camps
Boys—July 29-August 3
Girls—August 5-10
Labor Day Work Weekend—
August 31-September 3

Great Commission Budget— Present and Future

At two thirds of the year there is a deficit of \$23,478 on a budget of \$560,000. Most of our churches are current with their pledge. The major difference is \$114,000 unpledged.

The proposed budget for 1984-85 has gone out to the churches. The total challenge for all our united ministries is \$633,943.

This was carefully prepared by all the boards and departments and reviewed by the Stewardship Board, the review committee, and the Executive Council.

Though this is a 13 percent increase over last year's budget, it is not beyond our capability if all our constituency would share the challenge as some have done.

Our appeal is for each church to prayerfully consider doing as much as or more than the proposed dollar goal.

Thanks, and God bless you!

—Oscar N. Brown
Financial Secretary

George Fox College News

The 33-piece George Fox College concert band made a 10-day three-state tour with nine performances during the spring break. The band, directed by Dennis Hagen, performed in Moses Lake and Colbert, Washington; Boise, Greenleaf, and Hayden Lake, Idaho; and in Burns, Moro, Clackamas, and Newberg, in Oregon.

The fourth Herbert Hoover Symposium, with the theme "Peacekeeping in Two Hemispheres," was held April 21 at George Fox College. Guest speakers included Robert Van Meter, Jr., assistant director of University Without Walls and lecturer in government at Skidmore College; William Walker III, associate professor of history at Ohio Wesleyan; and Martin Fausold, professor of history at State University of New York, Genesee.

The symposium was sponsored by the George Fox Social Science Division and with the support of David Packard, chairman of the board of the Hewlett-Packard Foundation.

Van Meter, coauthor of *Herbert Hoover: The Great War and Its Aftermath, 1914-1923* spoke on "Herbert Hoover and the Struggle for European Economic Recovery in the 1920s." Walker, currently in research on "Hoover, Latin America, and the Depression," spoke on the topic "Herbert Hoover and Economic Development in Latin America." Fausold, editor of *The Hoover Presidency: A Reappraisal* and author of *The Presidency of Herbert Hoover*, scheduled to be published this year, spoke on "Quakerism and the Hoover Presidency: Domestic and Foreign Affairs."

Hoover, orphaned at nine, moved to Newberg in 1885 to live with his

uncle and aunt, Dr. Henry John and Laura Minthorn. Minthorn was the first superintendent of Pacific Academy, the forerunner of George Fox College, and Hoover enrolled. The college now has the Hoover Academic Building, along with other Hoover memorabilia, which were displayed during the symposium.

Edward F. Stevens formally became George Fox College's tenth president in ceremonies March 31.

United States Senator Mark Hatfield delivered the inaugural address in the afternoon ceremonies. The 90-minute program featured a combined choir of student musicians, the George Fox Concert band, and Professor David Howard at the 2,000-pipe organ in Bauman Auditorium.

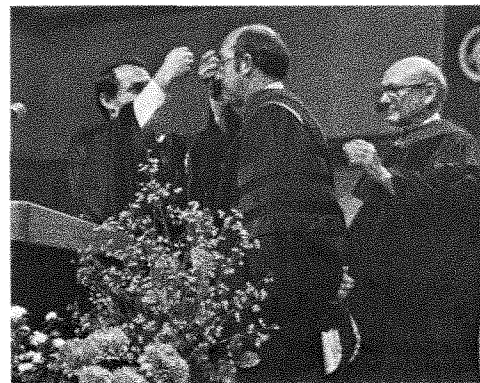
Official greetings came from campus, city, state, alumni, business, and academic leaders. George Fox Academic Dean and Vice-president William Green presided.

The formal investiture to office came from George Fox Board Chairman Robert Monroe, who presented the inaugural medallion as a symbol of office. Northwest Yearly Meeting Superintendent Jack Willcuts gave the official charge to the new president.

A noon luncheon for delegates, representatives, and program personnel preceded the ceremonies, and a public reception for Stevens and family followed.

The preceding day, events included a community prayer breakfast and an evening candlelight worship service with Willcuts as the main speaker.

Inaugural activities were funded outside of the college's general fund budget through special gifts by members of the Board of Trustees. The activities were designed to promote Christian higher education in general, and specially at George Fox College, Oregon's oldest and largest Christian college.



George Fox College Board Chairman Robert Monroe (left) presents inaugural medallion to President Ed Stevens. NWYM Superintendent Jack Willcuts (right) gave the official charge at ceremonies March 31.

FRIENDS CONCERNS

(Editor's note: With first mention of a church, the name of its pastor is noted in parentheses.)

Youth and Christian Education

At **BETHANY**, Wadsworth, Ohio, (Walter Morton) two recent activities of the youth group were a tobogganing outing and attendance at *Tetelestai*, a passion play meaning "It is finished." Sunday school classes had a contest memorizing the books of the Old and New Testaments and the names of the apostles. Winning class was treated to an ice cream snack. The pastor has started a new Sunday evening class on church history.

TRINITY, Van Wert, Ohio, (Duane Rice) held a banquet honoring all Christian education workers with group participation in skits and songs. Special music was provided by the Lincolnview High School Swing Choir. An inspirational teaching lesson of encouragement for the workers was led by the youth pastor. Total attendance was 75. The evening was planned by youth pastor Watson Cosand and Karen Springer, children's coordinator. Dennis Peters joined the pastoral staff as assistant pastor. He and his wife, Pam, and their three children, Angie, Matt, and Adam, have been welcomed by the congregation. The church sponsored its annual Sponsors of Youth Retreat, using the theme "Regaining the Heart." The youth pastor was in charge. The month of February was a record month in attendance, with Sunday morning attendance increased to 535!

The **SMITHFIELD**, Ohio, (William Waltz) fathers were honored by the third and fourth grade Sunday school class with a pre-Sunday school breakfast under the instruction of their teacher, Anita Carson. In previous classes, the students had written a paragraph on "Why I Love My Dad." Frames were provided by

Mrs. Carson, and the loving thoughts were presented to dads and grandfathers after breakfast. The students agreed that fathers set an example by attending Sunday school and church with them.

The **CHARITY**, Marietta, Georgia, (John Ryser) youth group, headed by Bert LaForce, is growing and holding many "fun" activities. They also hold Bible studies at the home of Robbie Gabriel. Their "Endeavors for Christ" are to raise money for missions and for the Georgia work team.

At **GILEAD**, Mt. Gilead, Ohio, (Charles Robinson) Rev. Jerry Durham, pastor of Wooster Church of the Saviour, gave the dedicatory message at the open house and dedication of the Christian School Elementary Building at Gilead.

Missions

KICKAPOO FRIENDS CENTER, McCloud, Oklahoma, (Ron and Janis Wood, missionaries). One Sunday one of the church members died, so Ron and Janis Wood went to be with that family. He was buried in the Shawnee way, and God gave many opportunities to minister and to witness to people there. Ron had part of the service, and one young woman said she was glad because when they speak Indian the children and some of the adults can't understand, but what Ron said they could understand and it gave them much comfort. Pray for the widow, Mary White, who is a good Christian woman. When opportunity is given to attend a funeral, one sees how many more Indian people need to find the Lord. There is much work to do. There was a young woman whose 16-year-old daughter had taken some pills and killed herself. An older Indian lady asked Ron and Janis to pray with her. There are many hurts among the people. They have had many different religious teachings so are very confused. Pray that God will open new oppor-

tunities to minister to more of their spiritual needs.

The month of March was designated as "Save Without Sacrifice" month at **VAN WERT-TRINITY** for the purpose of raising money to send Bibles to India. The congregation is asked to save loose change, cut out unnecessary spending, and give unexpected income to this project.

Community Outreach

ROSE VALLEY, Kelso, Washington, (Roger Sargent) members are currently collecting Fred Meyer Dollar Stretcher Coupons and turning them in to the Outreach Committee, who are cashing them in at the local Fred Meyer store and donating the money to the Salvation Army. Over 700 pounds of food was also collected through a contest between Sunday school classes and from member's donations. This program is being continued and we hope to have a good fund by Easter time.

WILLOW CREEK, Kansas City, Missouri, (Gary Damron) meeting reaches out into its community through Friends Day Care held in their church. They have 54 children enrolled, and Thelma Hansen directs the program.

HUGHESVILLE, Pennsylvania, (Ernest Lauffenburger) reports the children in the central part of Pennsylvania can call on the phone and hear a different Bible story or Christian life story each day. This is a program sponsored by Hughesville church. The four answering machines are housed in the homes of two of the church families, who take the responsibility of changing the stories daily. "Fill the Pew" Sunday saw 296 in attendance.

The **TOPEKA**, Kansas, (George Bigley) meeting is involved in outreach to their community by collecting boxes of powdered milk and by assisting to provide clothing to needy persons through "Doorstep."

Family Emphasis

MARION, Ohio, (Joseph Cardington) reports that Richard Garrison provided special music for the Love Banquet held recently. Guests of honor Russell and Esther Zinn spoke on the aspects of love—the commitment that goes along with love, for our God, for our families, and even for the unlovely. Friends from **MT. GILEAD** and **ALUM CREEK** churches were among the 43 people in attendance.

ALVA, Oklahoma, (John Causey, Frank Penna) held a Saturday Marriage/Family Enrichment workshop featuring Bill Allan, assistant professor of Family Living at Friends University. Topics included in the workshop were Communication—"Not Loud, I Can't Hear You"; Conflict resolution—"Heads, I Win, Tails, You Lose"; Adult developmental difficulties—"What Do You Want to Do When You Grow Up?"

ALLIANCE, Ohio, (Rick Sams) reports that following a series of

Wednesday evening classes on *Strike the Original Match*, a marriage seminar, eight couples participated in a wedding renewal celebration. The ceremony was conducted by Rick and Joyce Sams. A reception with a heart-shaped cake followed the service. A *second honeymoon* trip to Niagara is scheduled for an April weekend and is planned by Bill and Marilyn Williamson and Bob and Linda Zepernick.

Spiritual Growth

HIGHLAND AVENUE, Salem, Oregon, (Glenn W. Leppert) reports the spiritual tone seems to be improving. Several discipling classes are now being taught. Special meetings were held March 11-15 with Herschel Thornburg. These were the first special meetings here for a number of years. Several nonchurch neighbors attended. Now an extension church under the supervision of the Department of Evangelism, Highland is currently going through a time of evaluation and planning.

At **DEERFIELD**, Ohio, (Christopher Jackson) delving into the "things of the Spirit" has been the theme and goal during recent weeks. Sparked by the district "Seminar on Holiness," the church has continued to explore the spiritual gifts within the congregation, ways of developing them, and seeking the attitude of holiness. It is great to be a part of this movement!

NORTH OLMSTED, Ohio, (Neil Orchard) had the rare privilege of having Dr. Ora Lovell, faculty member of Circleville Bible College, and Dr. Darius Salter, professor at Western Theological Seminary in Oregon, as speakers on a recent Sunday. Both services saw numbers of people seeking heart purity and holiness. The outpouring of the Holy Spirit was certainly in the midst of His people.

At **BEAVER-SHANNON** a six-week study of the last week of Jesus' life helped to prepare for the celebration of Easter. Transparencies, study guides, and other teaching tools made this study helpful.

Building Improvements

McKINLEY HILL, Tacoma, Washington, (John Retherford) reports March 4 was a day of victory and answer to many prayers. After many months of searching and negotiating for property, the first service was held in their very own chapel and an "Open House" that afternoon. The two homes on the property are being used for Sunday school classes and youth groups. The chapel, formerly a portable schoolroom, was moved to the property and renovated. There is more work to be completed, but the next major project in the months ahead will be the building of a permanent sanctuary.

Dedication of the new sanctuary and office addition at **VAN WERT-TRINITY** took place in December. Special speakers were General Su-



Front row, left to right: Terry and Justin Burdick, Wayne and Theresa Kurtz; Dan and Danny Lake. Back row: Robert Carson and granddaughter Heather Mossers; Lamont and Darin McCoy; Anita Carson, teacher; Herman and Aaron DeYarmon; and Arnetta Kurtz, breakfast assistant.

perintendent Robert Hess, Pastor Duane Rice; Dan McConahay, construction foreman; and Harold Murphy, building committee chairman. Special music was provided by "Trinity," a local church trio, the Trinity Church Singers, and Gary Jones who played a trumpet solo.

WESTSIDE, Kansas City, Kansas, (J. Daniel Frost) held Celebration Sunday, the first public announcement of having moved to new facilities. The February 26 special day was a significant one in the life of our church. Nine first-time guests from the community were present in the service. Dedication Day for the facilities was April 1. Superintendent Maurice Roberts, Home Ministries Division Chairman Gary

Wright, Area Superintendent Britton Wall, and others shared in the important service. The church is very appreciative to the Lord and His servants within the Yearly Meeting for the provision of the fine facilities.

Other Events

BOISE, Idaho, (Harold Antrim) had Action Company from Manila, Philippines, with them April 8. "Vinegar Boy," a children's musical, was given April 13 and 15. The Easter musical "Breakfast in Galilee" was presented April 20 and 22. These were directed by Rachel Vanden-Hoek. Our decorating committee arranged for anyone wishing to buy an Easter lily for the church to honor the memory of a loved one. The

names of those honored were printed in the Easter Sunday bulletin, and the lilies could then be taken home following the second service on Easter.

Friends at **GATE**, Oklahoma, (Richard and Nancy Buck) are writing a short history of their meeting. The first 40 years is nearly completed, with information gleaned from minutes and other historical sources. They are now gathering material for the second 40 years, including personal memories of significant events.

The Covenant Players, an international repertory drama group, presented a program Sunday evening at **HIGHLAND AVENUE**. The group used comedy, drama, and biblical characterizations to present the challenge of Christian commitment. Also Eileen and Quincy Fodge of Newberg presented a concert at an 11:00 a.m. Sunday service. The Fodges have a worldwide cassette tape ministry.

CANTON, Ohio, (John Williams, Jr.) has called Duane House to become minister of counseling and visitation. He is a graduate of the College of Wooster and Pittsburgh Theological Seminary. He was welcomed by the pastor and congregation at a special service.

UNIVERSITY, Wichita, Kansas, (Dave Kingrey) Friends meet on the

second and fourth Wednesday evenings for All-Church Nights, which include food and fellowship. The format is supper together, group singing, an informative program, and activities for all ages.

Fifty **ALLIANCE** women attended a Saturday retreat at Quaker Canyon, coordinated by Wilma Merryman. Iris Murphy taught the subject of "Endurance," and Gerald Teague was a surprise speaker. Emma Blashman headed the lunch crew. Pastor Rick Sams conducted the Protestant worship service on Sunday morning during Ohio's ninth annual Pro-Life Convention held in Canton. Jim Sabin and Gene Grubb were the special guests for "Drug Awareness" night, sponsored by the parents of teens.

PELHAM, Ontario, Canada, (John Young) held a spring retreat at the church, at which there were a special speaker, buzz sessions, and a game time followed by a "friendship meal." Following the meal, the single adults from **WILLOUGHBY HILLS**, Ohio, gave a presentation of "Ordinary People." Earl Smith and wife, Catherine, and Area Superintendent Bruce Burch and wife, Cora Mae, were a part of the Holiness Conference on a recent Sunday. On Membership Sunday, 10 new members were received into the fellowship of the church.



Westside's new facilities in Kansas City.

FRIENDS RECORD

BIRTHS

BORJIAN—To Reza and Teresa (Montgomery) Borjian, a son, Jahan, February 26, 1984, Boise, Idaho.

COMFORT—To Steve and Kandie Comfort, a daughter, Shawna Michelle, February 24, 1984, Newberg Friends, Oregon.

FERNANDEZ—To David and Susan Fernandez, a son, Michael Andrew, March 1, 1984, Canton, Ohio.

HARRIS—To Mike and Susie Harris, a son, Levi Zebulun, February 17, 1984, Martinsville, Virginia.

HACKENBERG—To Larry and Gloria Hackenberg, a daughter, Lindsay Anne, February 29, 1984, Canton, Ohio.

HILLERY—To Mr. and Mrs. Mike Hillery, a son, Ryan James, August 1983, Van Wert, Ohio.

HODGSON—A daughter, Nichole Dawn, to Kevin and Theresa Hodgson, February 25, 1984, Cherokee, Oklahoma.

HOLLIDAY—To Mike and Betty Holliday, a son, Ryan Michael, December 24, 1983, Canton, Ohio.

JOHNSON—To Lloyd and Denelle Johnson, a son, Jeffrey Cyrus, March 7, 1984, Portland, Oregon.

LEDGERWOOD—To Jerry and Tammy Ledgerwood, a son, Justin Mark, February 2, 1984, Canton, Ohio.

McKINSTRY—To Larry and Judy McKinstry, a son, Shawn Michael, February 12, 1984, Canton, Ohio.

MILLER—A daughter, Emily Susanne, to David and Kathy Miller, February 14, 1984, Ramona, Oklahoma.

MORRISON—A daughter, Emily Sarah, to Eric and Martha Morrison, February 24, 1984, Austin, Texas.

PEAK—To Bryan and Melody Peak, a son, Justin Allen, February 10, 1984, Mt. Gilead, Ohio.

REPP—To Ken and Judy Repp, a son, Daniel Joseph, March 2, 1984, Boise, Idaho.

SALINAS—To Mr. and Mrs. John Salinas, a daughter, Sandra Ann, August 1983, Van Wert, Ohio.

SMELSER—A son, Mark Allen, to Allen and Nancy Smelser, December 1, 1983, Stanwood Friends, Tonganoxie, Kansas.

WAKEMAN—To John and Nancy Wakeman, a daughter, Julia Justine, February 13, 1984, Canton, Ohio.

WOZNIAC—To Steve and Cheryl Wozniak, a daughter, Megan McKendrie, January 26, 1984, Canton, Ohio.

YOUNG—To John and Jill Young, a son, Joshua Paul, March 9, 1984, Canton, Ohio.

MARRIAGES

COLEMAN-HECKARD. Grace Coleman and William Heckard, February 18, 1984, Topeka, Kansas.

HAINES-GNAGY—Susan Haines and John Gnagy, December 1983, Van Wert, Ohio.

MENDOZA-ALVARADO. Irene Mendoza and Manuel Alvarado, August 1983, Van Wert, Ohio.

QUILLAN-FARRIS. Ann Quillan and Larry Farris, January 8, 1984, Enid, Oklahoma.

REYNOLDS-TWIGG. Kathy Reynolds and Kirk Twigg, February 11, 1984, Canton, Ohio.

SNELL-GLATZBAUCH. Debra Snell and David Glatzbauch, December 3, 1983, Stanwood Friends, Tonganoxie, Kansas.

WILLIAMSON-BOETTCHER. Debbie Williamson and Loren Boettcher, March 6, 1984, Haviland, Kansas.

DEATHS

ATTERBURY—Jennie Atterbury, February 27, 1984, Ramona, Oklahoma.

HAMPTON—Rex Hampton, 78, March 19, 1984, Newberg Friends, Oregon.

HEYWOOD—Walter Heywood, February 7, 1984, Stanwood Friends, Tonganoxie, Kansas.

LAWRENCE—Mina M. Lawrence, March 9, 1984, Tonganoxie, Kansas.

MARDOCK—Louisa Mardock, 85, March 30, 1984, Newberg Friends, Oregon.

MILLHOUSE—Luther Millhouse, February 26, 1984, Ramona, Oklahoma.

MOHR—James Mohr, 57, February 27, 1984, Alliance, Ohio.

MUNDEN—Myrtle Marie Munden, February 5, 1984, Stafford, Kansas.

NEWMANN—Charles Newmann, March 3, 1984, Friendswood, Texas.

VAN HOUTEN—Ilo Van Houten, February 20, 1984, Cardington, Ohio.

Evangelical Friend

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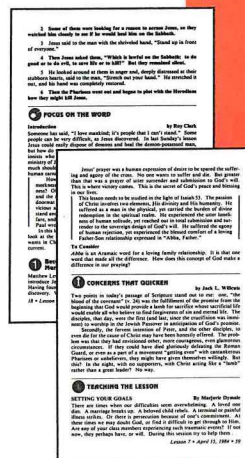
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